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Memoir of the Rev. Josiah

MEMOIR

OF THE

REV. JOSIAH PRATT, B.D.,

LATE VICAR OF ST. STEPHEN'S, COLEMAN STREET,

AND FOR TWENTY-ONE YEARS SECRETARY OF THE CHURCH MISSIONARY SOCIETY.

BY HIS SONS,

THE REV. JOSIAH PRATT, M.A.,

AND

THE REV. JOHN HENRY PRATT, M.A.

NEW YORK:

ROBERT CARTER & BROTHERS,

285 Broadway.

1855.

PREFACE.

The Editors, in publishing the following Memoir of their beloved and revered father, beg to state some particulars explanatory of the circumstances under which it makes its appearance.

They have been led by something more than filial partiality to believe, that a record of his chief principles and actions would be acceptable at the present time. His name had been honourably known to the Christian World for half a century, in connection with the great revival of the Missionary Spirit in our Church and country, which so happily distinguished the period in which he lived: and many, who behold the results, but are not so well acquainted with the circumstances which gave them birth, expressed a desire to see a Memoir of one, who took so active a part in originating some of the principal Religious Institutions of our day.

Some difficulties, however, presented themselves. Mr. Pratt left no Diary behind him, and very few papers exhibiting his sentiments on particular topics, or illustrative of his Christian experience. One of the few *memoranda* which have been discovered expressly states: "I occasionally kept records of the

workings of my mind, but I have destroyed them all." His private history, like that of most Clergymen, was not marked by any very extraordinary incidents; and the coeval eye-witnesses of his public career had most of them entered the world of spirits before him: and though Advertisements have been issued, for information and correspondence, they have yielded but little.

Meanwhile, the return of the younger son from India, in 1845-6, allowed him opportunity and leisure for examining the Archives of the Church Missionary Society. The voluminous correspondence contained in those Archives furnished a clue to Mr. Pratt's course in connection with the Missionary cause; and at the same time afforded much insight into his views and feelings on many other interesting topics. From these beginnings the work has gradually grown; and several judicious friends, including the Bishop of Calcutta, having seen the MS., strongly urged its publication.

The foregoing statement will prepare the reader to expect, that MISSIONARY DETAILS will form a prominent feature of the ensuing pages. This will be found to be the case; and whatever interest the Volume may possess in other respects, the account here given of the rise of the Church Missionary Society, and of its first twenty-five years, will (it is hoped) be specially acceptable at a moment, when the Jubilee Trumpet of that Society is calling its members to reflect on the past and take courage for the future. May this Publication be an honoured instrument of deepening and perpetuating that increased feeling of interest in

Missions, which this Jubilee Commemoration has so extensively aroused!

One difficulty, however, attending this portion of their labours the Editors have felt strongly; viz. lest they should seem to be claiming for one individual a distinction, which others were entitled to share with him. Many time-honoured names will occur to every reader, as having been associated with Mr. Pratt both in counsel and labour, on Committees and in journeys, in the pulpit and on the platform. Mr. Pratt, however, from his official position, took such a principal share in those early operations of the Society, as will justify (it is believed) the representations here made: contemporary testimonies are (as far as possible) quoted: some of his coadjutors are named, and others are known through their respective biographers. The Editors, for various reasons, felt bound to submit this part of their work to the officers of the Society; and their best thanks are due to the Rev. William Jowett for his kind assistance, especially in the Chapter on the Mediterranean Mission; and to the Rev. Henry Venn, Honorary Clerical Secretary, for his valuable suggestions.

Beside the Missionary subject, there is another point, in regard to which it is hoped that the present Volume may prove useful. It was to be expected, that the success vouchsafed to the efforts of Mr. Pratt and his coadjutors to extend the kingdom of Christ, and to promote scriptural and vital religion in the world, would awaken the jealousy and call forth the counter efforts of the Prince of Darkness. Mr. Pratt

lived to see that jealousy in active operation, both at home and abroad: but nothing grieved and alarmed him so much as the rise of a Party in the bosom of our own Protestant Church, characterized by an undue exaltation of Tradition, Sacraments, and Externals, together with a depreciation and corruption of the vital principles of the Gospel. These things cast a gloom over his spirit for several of the later years of his life, and called forth his most earnest protests and solemn warnings;—all of which carry the greater weight, from their being the fruit of well-digested knowledge and ripe experience. Some of them are recorded in the following pages; and it is hoped that they will not be altogether lost on the present generation.

Many other matters are introduced into the Volume, which (it is believed) will interest his parishioners and personal friends, and call up numerous valuable associations with by-gone days; though, in the selection of them, the profit of the general reader has not been lost sight of.

With these observations, the Editors commend the Publication to the candour and consideration of those who may honour it with their perusal; humbly imploring the Great Head of the Church to render the testimony and example of His servant, here but inadequately exhibited, subservient to those high and holy interests which lay nearest his heart; and to the advancement of which his best powers, during a long life, were unceasingly devoted.

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ERRATA.

At page 139, in the Contents of Chapter IX., *for* "J. Blumhardt" *read* "T. Blumhardt."

At page 369, in the Contents of Chapter XIX., *for* "third daughter" *read* "fourth daughter."

At page 402, *for* "1832" *read* "1831."

MEMOIR.

CHAPTER I.

1768—1802.

CHARACTER OF MR. PRATT'S FATHER—SERIOUS ILLNESS IN CHILDHOOD—EARLY LIFE, AND FIRST RELIGIOUS IMPRESSIONS—ENTERS THE UNIVERSITY OF OXFORD—IS ORDAINED—REMOVES TO LONDON—IS CURATE TO MR. CECIL—THE ECLECTIC SOCIETY—THE "CHRISTIAN OBSERVER."

Josiah Pratt, the subject of the ensuing Memoir, was born at Birmingham, Dec. 21st, 1768. He was one of a numerous family, and was privileged in having exemplary parents, who diligently brought up their children in the "nurture and admonition of the Lord."

His Father was a person of simple and most devoted piety, and by his uniform walk with God, and his well-regulated family habits, won and retained to the end the love and veneration of his children. So upright and holy was the demeanour of this good man, that it drew from the lips of the late Rev. Richard Cecil—no mean judge of true excellence—the distinguished commendation, that he knew no person who so frequently called to his mind the cha-

racter of Jesus Christ. He was a member of the Church of England, the Church of his fathers, and attended the ministry of the Rev. John Riland at St. Mary's Chapel, and subsequently that of his successor, the Rev. Edward Burn. The Chapel was connected with a large and crowded population. Mr. Riland, on his removal from Huddersfield to this new charge, obtained the aid of several pious laymen to assist him in his pastoral labours. They each undertook to visit a few families, over whom they exercised a Christian influence and care, under the direction of their Minister. The father of the subject of this Memoir was one of the most valued of these fellow-helpers in the Lord.*

* A Sermon was preached by Mr. Burn at St. Mary's, Birmingham, on the 12th of March, 1797, upon the occasion of the death of this excellent Christian. The following extracts will give a further view of his character:—

"Few men had a larger share of those trials which arise from constitutional infirmity. Seldom through the course of a life nearly lengthened out to the age of man, did he enjoy health without some considerable alloy of pain and languor. But it was in this way—and blessed be God he well knew it!—his Heavenly Father was gradually and most graciously preparing him for Himself. On the Thursday morning before his death he said to two of his children, who were expressing their affectionate solicitude about his health, 'Oh! how earnestly have I prayed this night that my release might be signed! I have trod many a weary step, but I am drawing near my journey's end, and that's a comfort to a traveller.' On the morning of his dissolution, and as he approached nearer to his rest, his prospects became still brighter, and he spake of his decease in terms of uncommon animation and triumph. Amongst other excellent things he said, 'Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. I never thought that my death-bed would be so happy. Oh! I cannot tell half what I feel! Now is my salvation nearer than when I first believed: yes, it is! it is! Oh! what cause for thankfulness have I and you all! but God forbid that I should have any spiritual

Josiah, the second surviving son, received his father's name at his baptism. While yet an infant, he was attacked with a severe illness, in which his life was despaired of. His father, in the bitterness of his sorrow, walked about the room in the night with the child in his arms to soothe him; and as he commended his soul to God, the last verse of the 102d Psalm was powerfully impressed upon his mind—"*The children of thy servants shall continue, and their seed shall be established before thee.*" His mind rested upon this promise. He received comfort from the hope that it might yet please God to restore his child, and it was fulfilled, not only in that, but in a far higher

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spiritual pride, for I am a poor sinner saved freely by the grace of our Lord Jesus Christ.' * * * * * *

"To one of his daughters, who stood weeping at his bed, and inquiring how he was, he replied earnestly, 'Very well: my poor body is weak, but what a happy creature shall I be through the countless ages of eternity!'

* * * * * *

"There are some leading ideas, in the character of our departed friend, that must not be omitted. In his example, his light was rather clear and steady than overwhelming and marvellous. His zeal was equally removed from the indifference of the formalist and the fierceness of the bigot. His Christian affection was tempered by a holy and jealous watchfulness over the walk of his brethren. His attainments in grace were rather the effect of growth, than the hasty and immature productions of impulse. His fruits were in their season; and the general course of his life was directed more by the constant presence and authority of truth upon the mind, than by the floating uncertainties of various opinion, or the vehement warmth of particular occasions: it was, in a word, the 'path of the just which shineth more and more to the perfect day.' * * * * * "In the case of our departed friend every thing is clear: in his principles, in his conversation, and in his end, there remains nothing perplexed, nothing to be made out, nor any thing to be proved. It is a plain unequivocal instance of the power of Christianity, whether you regard that as a principle of knowledge, a rule of action, or a strong consolation in death."

sense, by Him "who is able to do exceeding abundantly above all that we can ask or think."

Until the age of twelve years, Josiah was educated with his two younger brothers, Isaac and Henry, at Barr School, a large establishment about six miles from Birmingham. His father then introduced him into his own business as a manufacturer; in which, from his natural habits of industry and accuracy, he might be expected to excel, and family tradition reports that the expectation was fully realised. But at a very early period he had imbibed a strong taste for books, and his mind became filled with an ardent desire for the acquisition of general knowledge. For several years, however, he kept this very much to himself, procuring and laying in books secretly, and indulging his literary propensity only in leisure hours, and in the retirement of his chamber. He imagined that his parents might think it unnecessary for him to spend so much time and money in pursuits which would not turn to account in that line of life for which he was intended. After remaining several years with his father, he was placed in another manufactory, for the purpose of acquiring a more extensive knowledge of commercial affairs.

There is little on record to shew what were the operations of divine grace in his heart during his early youth. That little, however, seems to indicate that it was in the House of God that his mind was most susceptible of religious impressions. He used, in later years, to refer, with lively recollection, to the solemn effect produced one day upon his young mind, in St.

Mary's Church, by the earnest manner in which the Service, and especially the *Venite exultemus*, was read by the Rev. Charles Simeon, who had recently entered the ministry, and was on that occasion officiating for Mr. Burn. And it appears that on another occasion, when yet a boy, his attention was arrested by the petition in the Liturgy, "Pitifully behold the sorrows of our hearts." He was wondering what sorrows he had to speak of, when the next petition furnished an answer, which the Holy Spirit taught him to apply, "Mercifully forgive the *sins* of thy people." He was not brought, however, to any remarkable or abiding concern for his soul till his seventeenth year. The circumstance which led to this change is memorable. The late Rev. Thomas Robinson, of Leicester, ministered in the pulpit one Sunday for Mr. Riland. Any one who had ever heard Mr. Robinson might easily conceive the solemnity and pathos with which he would deliver the words "Let us pray," used before sermon. On this occasion they struck upon the heart and conscience of the youthful subject of this Memoir with such power, and occupied his mind so entirely, that he had no recollection of any thing else connected with the occasion, not even the subject of the sermon. He thought what a solemn act prayer was! He doubted whether he had ever prayed in his life. His mind was filled with awe and contrition for his past neglect. These, and many other considerations, took such possession of him, that his religious views and feelings might be said to have assumed a definite character from that period, and from this circumstance. He

joined the Societies which Mr. Riland had recommended to his flock for spiritual edification; in his connection with these, his religious character became further developed; and the fund of information and knowledge which he had already laid in by private reading and study, found scope for profitable application.

He speedily became anxious to be a minister of Christ; a desire which was probably much promoted by the sympathies, if not the suggestions, of some of his companions, who had for some time judged that his mind was under preparation for higher duties. His chief fear as to the accomplishment of such a wish arose from what he considered to be his father's inclination and future plans. His eldest brother, Frederick, had left England to settle in Baltimore, and their father was naturally looking forward to having his next son—one of so much promise—associated with him in his own engagements. Under these apprehensions, he made it a subject of earnest prayer to God, that if it were consistent with His holy will that he should enter "the sacred ministry of His Church," He would incline the heart of his father to favour the proposal. He then, in a respectful way, and not without some fear and trembling, disclosed his mind to his beloved parent. But so far was he from discouraging him, that he entered at once most kindly into his views, and rejoiced in thus giving up a son to the more immediate service of God. The friend to whom he was in some measure bound in business, with the greatest kindness released him, expressing a sincere

regard for him, and satisfaction in his services. The time which had been thus occupied was by no means thrown away. He was then acquiring those habits of business, and that practical turn of mind, which so eminently qualified him for many duties to which he was afterwards called.

It was a distinguishing feature in the character of several of the eminent men of his day, and one which was of peculiar advantage to those who were designed, in the providence of God, to take the lead in the religious movement at the close of the last century, that Christian zeal and spiritual knowledge were combined in the same persons with active habits and a practical knowledge of secular concerns. Indeed, the fact that men, whose first line of life and education appeared to be preparing them for other occupations, should be called entirely to change their course, and devote themselves to the ministry, while it distinctly shews us that God was designing them for important services, seems also to imply that there was some peculiar fitness for the discharge of these duties in their character and cast of mind. An earnest zeal for Christ's glory and enlarged views of His blessed Gospel, together with an extensive knowledge of the world and its affairs, were eminently characteristic of the subject of this Memoir.

As soon as the above determination was arrived at, Mr. Pratt's father engaged a tutor to prepare him for college; and, with his wonted zeal and energy, he was often at his tutor's door on cold winter mornings before *he* was out of bed, losing no time to make up

the deficiencies of his classical education. He entered at St. Edmund's Hall, Oxford, and was matriculated June 22, 1789. At the University he had the advantage of an excellent tutor in the Rev. Isaac Crouch, afterwards Vicar of Narborough, near Leicester, to whom he was most sincerely attached, and with whom, to the close of his life, he enjoyed an intimate friendship.

That he maintained, under his new circumstances, his former character for regular and orderly habits, may be shewn upon the principle of the adage, that *The exception proves the rule.* Upon one, and only one, occasion he omitted to attend the Chapel Prayers. His absence was so marked an event, that when the Service was over, the tutor and several of his friends among the Undergraduates adjourned in a body to his rooms to learn the reason of his absence, fully expecting, as they expressed themselves, to find him "dead or dying."

Having completed his College education, he was ordained June 3, 1792, by the Bishop of Hereford, to the Curacy of Dowles near Bewdley, a small living then held by the Rev. William Jesse, of West Bromwich; and he remained there till after he had received Priests' Orders. Having then, in the autumn of 1795, a desire to change his sphere of labour, he wrote to the Rev. Richard Cecil in London, to whom he was known by Mr. C.'s visits at Birmingham, inquiring if he knew of any Curacy in or near London that would suit him. Mr. Cecil answered him in the following laconic and quaint style: "I want a Curate myself; put a shirt in your pocket, and come and see whether my Curacy

will suit you." Mr. Pratt immediately accepted the invitation, and was more than willing to undertake the post under a man whose judgment he valued so highly. His inexperience would naturally place him at a disadvantage with Mr. Cecil's refined and somewhat fastidious congregation at St. John's, — a disadvantage which he often painfully felt. But Mr. Cecil's prompt discernment of character enabled him to encourage his young friend: "Never mind, Pratt; make yourself useful, and a time will come when *you will be wanted.*"

Though very dissimilar from Mr. Cecil in his own character, he was fully able to estimate and profit by familiar intercourse with a man in whom genius, originality, and practical wisdom, were so remarkably combined. Some of the treasures which he thus acquired were afterwards committed to the press under the title of "Cecil's Remains."

The two classes of his preparation for his future work,—the habits of business to which reference has already been made, and his intercourse with a character like Mr. Cecil at this early and susceptible period of his life,—were of the greatest possible moment. From the first, he acquired order, application, perseverance, and the talent of arrangement; the second gave him an insight into the dangers and errors prevalent in the religious circles of London at the time. Mr. Cecil's acute observations, penetrating and discriminating judgment, wisdom, boldness, and courage to stand alone, assisted to form the sound and sober Minister.

On the 7th of September, 1797, he married Elizabeth,

eldest daughter of Mr. John Jowett, of Newington, Surrey; and settled at No. 22 Doughty Street, Mecklenburgh Square, in the immediate neighbourhood of St. John's Chapel. He here received several pupils into his house, some of whom were designed for the Ministry. Among these was the present Bishop of Calcutta, who ever continued to be warmly attached to his early tutor, and paid an affectionate tribute to his memory in a charge delivered to the Clergy of Calcutta shortly after receiving the intelligence of his death.

Mr. Pratt's removal to London introduced him to the acquaintance of many good and eminent men. In the year 1797, he became a member of the Eclectic Society, formed by a few of the London Clergy for religious intercourse and improvement, and whose leading object was the investigation of religious truth. Its first meeting was held Jan. 16, 1783, at the Castle-and-Falcon, Aldersgate Street, and consisted of the Rev. John Newton, Rev. Henry Foster, Rev. Richard Cecil, and Eli Bates, Esq. It afterwards consisted of twelve or fourteen members resident in London, and as many country members, or occasional visitors. Its meetings were afterwards held once a fortnight at the Vestry-Room of St. John's Chapel, Bedford Row, and it comprehended, according to its original design, two or three Laymen and Non-Conformist Ministers.

His Christian and brotherly intercourse with the members of this body was highly conducive to the improvement and development of his own mind. Here he rejoiced in the society of some of the worthies

of the generation before him, imbibed their spirit, and profited by their experience. He continued to be a member for eighteen years; and became one of the most efficient of the body. We find him as early as Feb. 4, 1799, although the youngest member upon the books, proposing for the consideration of the Society the following question: "How far may a Periodical Publication be made subservient to the interest of Religion?"

The character of the projected publication, upon which Mr. Pratt invited discussion, may be gathered from some brief notes of his remarks, which were taken by the Rev. John Venn at the time, and have been preserved to this day. The objects which he proposed were "to correct the false sentiments of the religious world, and to explain the principles of the Church." This part of the design was to be effected by papers written under the designation of "Religious Communications." There were to be in addition, Articles, Miscellaneous and Literary; Reviews; a Review of Reviews; and "historical events of the month, with a particular reference to Providence."

The original plan of the CHRISTIAN OBSERVER, as laid out in the Prospectus published in the first Number, is the exact counterpart of this sketch. It is therefore an inference which may be drawn without much difficulty, that Mr. Pratt was the projector, as he was the first Editor, of this Publication, which has so long stood its ground, and, amidst the abounding periodical literature of the present day, still exercises such a wide and beneficial influence in the Church.

CHAPTER II.

1799—1804.

ORIGIN AND COMMENCEMENT OF THE CHURCH MISSIONARY SOCIETY—MR. PRATT SUCCEEDS THE REV. THOMAS SCOTT AS SECRETARY—A MISSION TO WEST AFRICA CONTEMPLATED, AND THE SERVICES OF SOME BERLIN STUDENTS ENGAGED—CORRESPONDENCE WITH THE PRINCIPAL OF THE MISSIONARY INSTITUTION AT BERLIN—DISMISSAL OF TWO MISSIONARIES—THE BRITISH AND FOREIGN BIBLE SOCIETY IS INSTITUTED—MR. PRATT APPOINTED SECRETARY—EFFECTS A REORGANIZATION OF THE COMMITTEE—RESIGNS THE OFFICE OF SECRETARY, AND IS SUCCEEDED BY THE REV. JOHN OWEN—MR. PRATT A FIRM FRIEND AND ADVOCATE OF THE SOCIETY TO THE END OF HIS LIFE.

But by far the most important result of the deliberations of the members of the Eclectic Society, was the formation of a great design, in the development of which Mr. Pratt soon became the chief agent. It will therefore be desirable in this place to enter briefly, yet somewhat circumstantially, into the details of its origin and early history.

The question of forming a Society expressly for Missionary objects in connection with the Church of England had for some time been under deliberation; and the subject was brought before the Eclectic Society on the 8th of Feb. 1796, by the Rev. Charles Simeon. The majority of the members, though favourably disposed, were not then prepared to take any immediate steps in the matter. On the 18th of Feb. 1799, notice was given that the subject would be again brought forward; and on the 18th of March the Rev. John Venn, Rector of Clapham, opened the discussion at some length, and proposed several Resolutions for adoption.

Some objected to them. The following record has been preserved, among Mr. Venn's Eclectic notes, of Mr. Pratt's remarks upon the occasion :—

"The Rev. Josiah Pratt advocated the adoption of the Resolutions [drawn up and presented by Mr. Venn], as 'breathing a quiet, humble, dependent spirit.' 'Let us regard ourselves as forming the Society. Let us consider to whom it would be desirable to communicate our plans. Let us not proceed to choose a Committee till we have a larger Meeting. Let some little Address be drawn up, stating our designs, and how we wish to act in following the leading of Providence. It should be known that there is such a design.—Fix upon persons to write to.—Must be kept in evangelical hands."

The result of this Meeting was a general agreement that a Society should be forthwith formed, and a Prospectus prepared, and the entire plan laid before the chief authorities of the Church. Accordingly, on the 12th of April, 1799, a Meeting was held at the Castle-and-Falcon Inn, Aldersgate Street, and the Society was instituted. Mr. Venn was in the Chair; and sixteen Clergymen — nine of them members of the Eclectic—and nine Laymen, composed the Meeting.* The following letter was then forwarded to

* As we ought ever to cherish the memory of these excellent persons, their names are here subjoined :—

Rev. John Venn, in the Chair. (Rector of Clapham, Surrey.)
Rev. William Jarvis Abdy. (Rector of St. John's, Horsleydown.)
Rev. Edward Cuthbert. (Minister of Long-Acre Chapel.)
Rev. John Davies. (Afterwards of Coventry.)
Rev. Henry Foster. (Lecturer of Christ Church, Spitalfields.)
Rev. Thomas Fry. (Fellow of Lincoln College, Oxford.)
Rev. William Goode. (Rector of St. Ann's, Blackfriars.)

Rev.

His Grace the Archbishop of Canterbury, a similar one to the Bishop of London, as Diocesan, and another to the Bishop of Durham, at that time Chairman of the Committee for Missions in the Society for Promoting Christian Knowledge:—

Rev. William Alphonsus Gunn. (Curate of St. Mary, Woolnoth.)
Rev. I. W. Middleton. (Rotherhithe.)
Rev. John Newton. (Rector of St. Mary, Woolnoth.)
Rev. I. W. Peers, LL.D. (Rector of Merton, Surrey.)
Rev. Richard Postlethwaite. (Rector of St. Roche, Cornwall.)
Rev. Josiah Pratt. (Assistant Minister of St. John's Chapel, Bedford Row.)
Rev. Thomas Scott. (The Commentator.)
Rev. Thomas Sheppard. (Afternoon Lecturer of St. Mary's, Stoke Newington.)
Rev. Charles William Terrot. (Haddington, N.B.)
Mr. John Bacon. (The Sculptor.)
Mr. John Brasier. (Camberwell.)
Mr. William Cardale. (Solicitor, of Bedford Row.)
Mr. Nathan Downer. (Merchant in Bishopsgate Street.)
Mr. Charles Elliott. (Clapham and Brighton.)
Mr. John Jowett. (Newington Butts.)
Mr. Ambrose Martin. (Banker, of Finch Lane.)
Mr. John Pearson. (Surgeon, Golden Square.)
Mr. Edward Venn. (Camberwell.)

The Committee subsequently elected the following Country Members:—

Thomas Babington, Esq., Rothely Temple, Leicestershire.
Rev. Edward Burn, Birmingham.
Rev. Thomas T. Biddulph, Bristol.
Rev. L. Coulthurst, D.D., Vicar of Halifax.
Rev. Isaac Crouch, Oxford.
Rev. William Day, Bengeworth, Worcestershire.
Rev. Thomas Dikes, Hull.
Rev. Edward Edwards, Lynn.
Rev. John Fawcett, Carlisle.
Rev. Thomas Fry, Oxford.
Rev. Robert Hawker, D.D., Plymouth.
William Hey, Esq., Leeds.
Rev. Melville Horne, Macclesfield.
Rev. Thomas Jones, Creaton, Northamptonshire.
Rev. Robert Jarratt, Wellington, Somerset.
Rev. John Mayor, Shrewsbury.
Rev. Matthew Powley, Dewsbury.
Rev. Thomas Robinson, Leicester.

Rev.

To His Grace the Archbishop of Canterbury.

"London, *July* 1, 1799.

"MAY IT PLEASE YOUR GRACE—

"The Committee of a Society now forming for Missions to Africa and the East have sent a deputation of their members* to present, in the most respectful manner, to Your Grace, as Metropolitan, a copy of the Rules which they have framed, together with the Account of the nature of their Institution, which is designed for publication. They humbly trust that Your Grace will be pleased favourably to regard this attempt to extend the benefits of Christianity, an attempt peculiarly necessary at a period in which the most zealous and systematic efforts have been made to eradicate the Christian faith.

"With the utmost submission and reverence they beg leave to subscribe themselves

"Your Grace's most obedient humble servants.

"Signed, on behalf of the Committee,

"JOHN VENN, Chairman."

Rev. WILLIAM RICHARDSON, York.
Rev. CHARLES SIMEON, Cambridge.
Rev. ROBERT STORRY, Colchester.
Rev. JAMES STILLINGFLEET, Hotham, Yorkshire.
Rev. CHRISTOPHER STEPHENSON, Olney.
Rev. W. TERROT, Haddington, N.B.
Rev. JAMES VAUGHAN, Bristol.
Rev. GEORGE WEST, Stoke, Surrey.

The Rev. John Fawcett, one of the very few survivors of the noble band above enumerated, attended an early Meeting of the Committee at the identical Castle-and-Falcon, Nov. 1st of this—the Society's Jubilee year; and the Jubilee Sermon preached on the same day at St. Ann's, Blackfriars, by His Grace the Archbishop of Canterbury; and next morning the Jubilee Meeting of the Society at Exeter Hall, when he closed the interesting proceedings of the day by pronouncing the Apostolic Benediction on the assembly, consisting of 3000 persons.

* These were, William Wilberforce, Esq., Charles Grant, Esq., and Rev. John Venn.

The Archbishop left town about this time, and the reply to this letter was necessarily delayed. But on the 28th of August, 1799, Mr. Venn writes to the Rev. Thomas Scott, Secretary, as follows:—

"As soon as the Archbishop returned, Mr. Wilberforce [one of the deputation] waited upon him, and had a long conversation with him respecting the Society, and the persons by whom it was set on foot. The Archbishop was very candid, and appeared to be favourably disposed; but, as might be expected, he was cautious not to commit himself till he was more particularly acquainted with the subject. He said that he should be glad to receive the deputation at any time."

Further delays ensued, arising from the absence of the Archbishop from town.

At length, in July, 1800, Mr. Wilberforce communicated to Mr. Venn the result of his interviews in the following letter:—

William Wilberforce, Esq., to Rev. John Venn.

"MY DEAR SIR—

"I had promised myself a quiet morning at Chelsea, charming from its novelty as well as its intrinsic comfort, but your letter determined me to sally forth. I have had an interview with the Archbishop, who has spoken in very obliging terms, and expressed himself concerning your Society in as favourable a way as could be expected. I will tell you more at large when we meet what passed between us. Meanwhile, I will just state, that His Grace regretted that he could not, with propriety, at once express his full concurrence or approbation of any endeavours in behalf of an object he has deeply at heart. He acquiesced in the hope I expressed that the Society might go forward; being assured that he would look on their proceed-

ings with candour, and that it would give him pleasure to find them such as he could approve.

"Believe me, ever affectionately yours, in extreme haste,

"W. W.

"*Palace Yard, Thursday, July* 24 [1800]."

Matters having been brought thus far, the Committee met on the 4th of August, 1800; embodied the substance of Mr. Wilberforce's letter in the form of a Resolution, which was entered on the Minutes; and took measures for publishing their Prospectus* without further delay. Copies were sent to various Religious Societies, and to a great number of the clergy and laity throughout the kingdom. The following is the friendly acknowledgment by the Secretary of the Society for Promoting Christian Knowledge, which at that time had charge of the Missions in South India, afterwards, in 1826, transferred to the Society for Propagating the Gospel in Foreign Parts:—

Rev. George Gaskin, Secretary to the Society for Promoting Christian Knowledge, to Rev. Thomas Scott, Secretary to the Church Missionary Society.

"REV. SIR—

"I received the favour of your letter, together with fifty copies of an account of 'the Society for Missions to Africa and the East.' The Society for Promoting Christian Knowledge

* This was drawn up by Mr. Venn. See Appendix to a Sermon preached by the Rev. Henry Venn, Honorary Secretary of the Church Missionary Society, on occasion of the death of Mr. Pratt; also a Jubilee Tract by the Rev. Henry Venn, intituled "The Founders of the Church Missionary Society, and its First Five Years."

desire me *to return thanks for this mark of your Society's attention to them.*

"The harvest is truly plenteous. God grant that fit labourers may be found to work in it, that the Gentiles, who have not yet entered into the sheepfold of Christ's Church, may be led to see that it is the *ark of salvation!*

"I am, Rev. Sir,

"Your faithful humble servant,

"GEO. GASKIN, Secretary.

"*Bartlett's Buildings, Nov.* 7, 1800."

On the 8th of December, 1802, Mr. Scott resigned the office of Secretary, and he was immediately succeeded by Mr. Pratt, who retained it till the 23d of April, 1824—through a period of more than twenty-one years. He devoted the vigour of his days—from his 34th to his 56th year—in arduous and untiring labours in its service; and to the close of life took the deepest interest in all its affairs, being ever ready, when applied to, to aid the Committee by that counsel and advice which his large experience, sound sense, and comprehensive mind so well fitted him to impart.

When he entered upon the duties of the Secretaryship, the Society were endeavouring to engage the services of suitable labourers to commence a Mission in West Africa;—a quarter of the globe to which the sympathies of Christians were at that time powerfully drawn, in consequence of the cruel injuries inflicted upon its inhabitants by the Slave Trade. But attempts to interest young men in England, and to induce them to embark in this labour of love, were then quite unavailing.

And here occasion offers, to pay a just tribute to

the memory of that excellent man and early friend of the Society, the Rev. William Goode, in whose study, at the Rectory of St. Ann's, Blackfriars, the Committee held its meetings for several of the earlier years, and in whose Church the first sixteen Anniversary Sermons were preached. He may be said to have died in the cause, for the complaint which removed him from the Church on earth, was taken in a journey to Ipswich on behalf of the Society. At the period of which we are speaking, the warmest friends of the cause were at times almost disposed to abandon the undertaking, in despair of procuring suitable instruments for carrying out their designs among the Heathen: but the faith of this holy man seemed never to fail; and Mr. Pratt would often refer in later years, with affectionate remembrance, to the exhortations of Mr. Goode to persevere in believing prayer, as he felt no doubt but, when patience had had its perfect work, the Lord would crown their plans and efforts with success.

The Society was at length compelled to direct its attention to the Continent, and entered into correspondence with the Directors of the Berlin Seminary, recently established for the purpose of training pious young men for Missionary work. And towards the close of 1803 two young men, brought up in that Institution, and ordained in the Lutheran Church, in which they had been baptized, "were accepted as Missionaries of the Society, to be employed as Ministers of a Sister Communion to the Church of England, after the example of the venerable Society for Pro-

moting Christian Knowledge."* In the following letter to the Principal of the Berlin Institution, Mr. Pratt adverts to these individuals, and to others who were under preparation for future employment. The last part of the letter refers to the renewal of war between France and England, and the threat of Buonaparte to invade England.

To the Rev. J. Jænicke.

"London, *Aug.* 2, 1803.

"DEAR FRIEND AND BROTHER—

* * * * * * *

"We are well satisfied with your account of the four brethren, and the manner in which they are preparing for their great work. Brethren R. and H. are both well. The time is now very near when they will probably set sail for Africa. We have written to our friends at Sierra Leone to prepare matters for them. They will set out, God willing, after about two months; and after staying a proper time in the Colony of Sierra Leone to get inured to the climate, &c., they will proceed to their destination, whither, let us not doubt, the Lord will accompany them, and give them favour and success with the Susoo people.

"It is glorious, while others are thirsting for human blood, to be thirsting for souls; while others are ambitious of enslaving their fellow-men, to be ambitious only of carrying to them true and spiritual freedom; and while others are labouring night and day to enlarge authority which will expire with their breath, to wear our strength out in extending that kingdom which shall never end!

"We are rising up as one man in these nations to resist our cruel and perfidious enemy. It is the deliberate determination of multitudes, I believe, among us, to inflict a signal chastise-

* Fourth Report of the Church Missionary Society, p. 315.

ment upon the French, if they venture to set foot upon our shores, or to die in the conflict. But the battle is the Lord's; and my hope is, that, though we are a highly sinful land, yet God will spare us, in answer to the earnest prayers of His many children scattered among us. Yet it is an awful time; and if the English and French meet in the field on British ground, you will hear, and we shall experience, what will make both ears to tingle. Remember us in your prayers, that we may live a reformed and Christian, as well as a victorious nation. And may our blessed Lord hear and answer, and prosper us in all our labours for the promotion of that Kingdom of Peace which will sheath the murderous sword, and make the world one scene of harmony and love!

"Believe me, Dear Sir,

"Your faithful friend and brother in our Lord Jesus Christ,

"JOSIAH PRATT."

He adverts again to the all-absorbing topic of the French invasion, in a letter to another friend in Berlin.

To the Rev. G. S. Stracké.

"LONDON, *Oct.* 11, 1803.

"DEAR BROTHER IN THE LORD—

"Your prayers, and the interest you and other Christians take in the present state of Great Britain, have afforded much consolation to several brethren to whom I have communicated them. Our sins as a nation, and our infirmities as a Church, are very great, and deserve severe punishment and scourging; but we have good hopes from the spirit of prayer stirred up on our behalf among ourselves, and among Christians in Germany, Prussia, &c., that God will help our brave exertions. Continue, dear brother, to remember us unceasingly in your prayers.

"As I thought it might be pleasing to you, I have sent you a small collection of Tracts and papers, published, as you will see, to rouse the spirit of the country, and some of them by

sincere Christians, and in a right spirit. These form but a small part of what has been published, as I suppose that within three months not less than 300 different publications have appeared on this subject."

On the 31st of January, 1804, the two Missionaries from Berlin, Rev. Messrs. Renner and Hartwig, were publicly commended to the grace of God in a Meeting of the Committee. Upon this occasion Mr. Pratt delivered a Farewell Address—in the name of the Committee—full of counsel, admonition, and encouragement. On the 8th of March they sailed; and on the 14th of April, after a prosperous voyage, they reached their destination.

"The employment of the press, and the sending forth of Missionaries" were, as we have seen, the principal means which the Society had from the beginning proposed to employ in carrying on their great undertaking. In the most important of these two branches of operation, "the sending forth of Missionaries," they were now fairly engaged; and many were the prayers and supplications offered, and sanguine the hopes entertained, that "the Lord of the harvest" would speedily gladden the hearts of his servants with success.

But "my ways are not your ways, saith the Lord, neither are my thoughts your thoughts." He often leads His people by a way that they know not. We shall hereafter see that the subsequent history of this Mission largely illustrates these truths. Disappointments and trials of various kinds, and through a long period of time, taught many a lesson to Mr. Pratt and

his co-adjutors in the Committee. Thus was their faith exercised, a spirit of supplication called forth, and their experience so enlarged, as to prepare them for future and more extensive operations with a measure of judgment and intelligence to be learnt only in the school of difficulty. While, on the other hand, as will be seen, ultimate and abundant success—though in a way they had not thought of—has been vouchsafed to the very scene of their first disappointments;—an acknowledgment of their "work of faith, labour of love, and patience of hope," well calculated to animate their successors in the present and in every future age.

To bring "the press" to bear upon their designs, the Society had already begun to make inquiries as to the best manner of promoting the translation and printing of the Scriptures and Religious Tracts in foreign languages. But of this part of their plan, as far as regards the Scriptures, the Society was about to be relieved by a project, in maturing which likewise Mr. Pratt took so active a part, that it will be proper to enter into some farther details.

Events were, about this time, preparing the way for one of the noblest of those efforts of Christian philanthropy which are the glory of the age and the land we live in. An unprecedented demand for copies of the Holy Scriptures throughout the Principality of Wales, which it was found, after repeated efforts, none of the existing Societies were ready or disposed to satisfy, gave the first impulse to this grand design. And no sooner was public attention drawn to the pressing exigencies of that part of the kingdom, than similar cases of

lamentable destitution were brought to light. The loud call from Wales, roused attention to a sense of the general scarcity of copies of the Word of God which prevailed throughout the country, and also among the foreign Churches of the Continent. The necessity for devising some means, on a large and efficient scale, of remedying this deep-felt want, was no sooner laid open than it was felt and acknowledged. Plans for the accomplishment of this noble object were speedily set on foot. The tone of Christian feeling, which happily prevailed among good men about this period, prepared the way for the speedy execution of any purpose which seemed calculated to promote the advancement of true religion. The glowing embers were smouldering, and needed but a well-directed current to rouse them into a flame.

On the 7th of March, 1804, a Public Meeting was convened in London, when it was resolved "with unanimous demonstrations of cordiality and joy," that a Society should be formed, to be designated "The British and Foreign Bible Society, of which the sole object should be to encourage a wider dispersion of the Holy Scriptures."* A Committee of thirty-six members was nominated for conducting its affairs, and some Resolutions were passed tracing an outline of its future constitution.

The interesting occurrences of this Meeting are

* In 1811, the following words were added: "without note or comment. The only copies in the languages of the United Kingdom to be circulated by the Society shall be the authorized version."

vividly described by the pious historian of the Society, who himself took an active share in its proceedings. He describes himself as "surrounded by a multitude of Christians, whose doctrinal and ritual differences had for ages kept them asunder, and who had been taught to regard each other with a sort of pious estrangement, or rather of consecrated hostility:" and then in the following words conveys to us a lively conception of the deep interest with which this memorable day was invested.

"The scene was new: nothing analogous to it had perhaps been exhibited before the public since Christians had begun to organize among each other the strife of separation, and to carry into their own camp that war which they ought to have waged in concert against the common enemy. To the author it appeared to indicate the dawn of a new era in Christendom, and to portend something like the return of those auspicious days, when *the multitude of them that believed were of one heart and of one soul;* and when, as a consequence of that union, to a certain degree at least, *the Word of God mightily grew and prevailed.**

Mr. Pratt was one of this interesting assembly, and was chosen a member of the Committee. The establishment of an Institution for diffusing, on the grandest scale, the written Oracles of God, was an event which he would hail with the utmost delight. He foresaw at once what important service such an Institution was calculated to render, in becoming chief commissary, as it were, to the great Missionary

* Owen's Hist. B. and F. B. Soc., Vol. I. p. 44.

army, then marshalling by various denominations of Christians, for the invasion of Satan's kingdom throughout the world. He communicated the happy tidings to Mr. Strackè of Berlin, in the following letter.

To the Rev. G. S. Strackè.

"LONDON, *March* 21, 1804.

"MY VERY DEAR BROTHER —

* * * * * * *

"You will be glad to hear that a new Society was formed in London the beginning of this month, called *the British and Foreign Bible Society*, of which the sole object is to encourage a wider dispersion of the Holy Scriptures through the British dominions; and, according to the ability of the Society, through other countries, whether Christian, Mahomedan, or Pagan. This Society is intended to embrace all denominations of serious Christians, and much spirit and unanimity prevails in supporting it. You will probably hear more from our friend Steinkopff, who is one of the Secretaries.

"May our blessed Lord prosper these and all other designs for extending His kingdom, and preserve this nation, that it may still be an honoured instrument in His hands of building up His holy Temple!

"I remain, Dear Sir,

"With fervent prayer for you and all yours,

"Your affectionate friend and brother,

"JOSIAH PRATT."

Five days after the formation of the Society, the Committee met for the election of officers, and the adjustment of the practical machinery for carrying on its operations. It was determined that three Secretaries should be appointed: one a Clergyman of the Established Church, another a Dissenting Minister,

and the third a representative of the Foreign Churches. For the first of these posts Mr. Owen, to whose participation in the formation of the Society allusion has been just made, "directed the attention of the Committee," to quote his own words, "to the Rev. Josiah Pratt, B.D., Secretary to the Church Missionary Society, as a person who united the talents and experience which such an office might be supposed to require." Mr. Pratt readily consented to fill the appointment, only till a suitable person could be found willing to undertake it. The Rev. Joseph Hughes, to whom, under God, belongs the praise of having first suggested the formation of the Society, accepted the second office; and a revered Minister, who still lives to rejoice in the prosperity of this noble institution—the Rev. Dr. Steinkopff—was requested to undertake the duties of the Foreign Secretary.

During the brief period of Mr. Pratt's occupying this new post, the gifts with which God had specially endowed him were called into active service in effecting a re-organization of the Committee, and in giving it a constitution, the practical working of which for more than forty years proves the wisdom and forethought with which it was devised.

The historian of the Society shall describe the transaction in his own impressive and elegant language. After enumerating the steps which were taken when the Secretaries were appointed, he adds:—

"The first of these, the plan for new modelling the Committee, was a measure, which, for the felicity of thought with which it was conceived, the good temper on all sides with which

it was executed, and the practical advantages with which it has been followed, deserves to be particularly related and explained.

"By the Eighth Resolution, as settled at the formation of the Society on the 7th of March, it was enacted, that the Committee for conducting its business should consist of thirty-six members. Nothing was, however, stated or defined in that Resolution as to the description which these members should answer, or the religious community to which they should respectively belong. They were chosen, therefore, indiscriminately from the Episcopal Clergy, Dissenting Ministers, and the Laity at large; with little reference to any other qualification than that of known or reputed attachment to religion, and either ascertained or probable regard for the object and success of the Institution.

"It appeared, upon reflection, that a list which should exhibit such a combination as would naturally arise from so desultory a choice, might excite a prejudice against the designs of the Society, and give it that aspect in the eyes of the public which would preclude it from general support. It was further considered, that it would be highly inexpedient to let the composition of a body, entrusted with the direction of the Society's affairs, remain wholly undefined; and to leave the annual election of its members to the uncertain operation of casual and unregulated feeling. A plan was therefore concerted for modelling the Committee on a principle which should define the respective proportions of Churchmen, Dissenters, and Foreigners; and prescribe such other regulations as might obviate prejudice, prevent invidious competition, and maintain inviolate the exercise of those rights, which no constituent part of the Committee were either expected or disposed to surrender.

"According to this plan it was determined that the Committee should consist exclusively of Laymen: that of the thirty-six members, to which number it was limited, six should be Foreigners, resident in or near the metropolis; and of the remaining thirty, one half should be members of the Established

Church, and the other half members of other Christian denominations. In order, however, to secure the services of the Clergy and Ministers generally, provision was made for their admission to a seat and a vote in the Committee, on the terms which made them members of the Society; a provision which, while it concealed their names, recognised their privileges and retained their co-operation. The merit of this plan belongs wholly to the Rev. Josiah Pratt; and when it is considered with whom the Society originated, and under what sort of influence its first Committee had been formed, it will appear that it must have required much energy on the one part, and no less moderation on the other, to accomplish a measure which involved so many and such material changes. The subject was indeed very freely discussed; and objections were urged against parcelling out the Committee by lines of religious distinction: but the discussion was conducted throughout in a Christian spirit; and ended in a unanimous determination to adopt the proposed improvements in all their extent."

The Committee revised the whole of the rules, and a finished draft of the constitution of the Society was prepared, to be submitted to a Meeting of the general body convened for May the 2d.

About a week previous to the convening of this Meeting, and exactly six weeks after he had accepted the office, Mr. Pratt, finding the discharge of his new duties incompatible with his engagements as Secretary of the Church Missionary Society, begged the Committee to accept his resignation; and Mr. Owen was prevailed upon to become his successor. "The proposition," says Mr. Owen, "originated with the Rev. Josiah Pratt, who made such a representation to the Committee as disposed them to concur with him in believing that it would be for the advantage of

the Institution:" and he proceeds to eulogize the conduct of Mr. Pratt in the transaction, as "too creditable to the integrity of his mind, and his superiority to the desire of personal distinction, not to attract the notice and excite the gratitude of the Committee. They marked their sense of his generosity by a testimony of their warmest approbation; and voted him their unanimous thanks 'for his very disinterested attention to the welfare of the Institution.' "*

Mr. Owen's personal intimacy with the Bishop of London, Dr. Beilby Porteus, to whom he regularly communicated the progress of events in this great movement, was one among various qualifications which pointed him out to be peculiarly fitted to take the office of Church-of-England Secretary. That this was the argument which weighed in his own mind, and left him, as he said, no option in the matter, may be gathered from his own words; when, in drawing his History of the origin of the Society to a close, and enumerating the individuals who had been instrumental in planning the Institution, and perfecting its machinery, he thus recurs to the part which Mr. Pratt had taken:—

"In another material agent, the Rev. Josiah Pratt, may be seen a continuation of what has been observed in that superintending wisdom, which brought together those who were qualified for the respective parts they were severally intended to perform. The sagacity of Mr. Pratt enabled him to devise, and his perseverance to execute, a measure which prepared the

* Owen's Hist. B. and F. B. Soc. Vol. I. pp. 57—60.

way for the last agent in the confederation, the writer of this History, to introduce the Society with acceptance to Bishop Porteus, and thereby to accomplish the grand object of its projectors and managers—its decided connection with the Established Church." *

Although Mr. Pratt so soon ceased to be officially connected with the Bible Society, he continued to be its firm friend and advocate to the close of his life. In 1811, the Committee, desirous of testifying the gratitude they considered due to him from the Society, as " one of its earliest, most constant, and useful friends," unanimously placed him amongst those Life Governors who earned that distinction by rendering important services to the institution. In 1812, he assisted in perfecting a set of Rules for the efficient organization of Auxiliary and Branch Societies and Bible Associations, which had been originated by Richard Phillips, Esq., a warm and active friend of the cause. Mr. Pratt also, in conjunction with five other gentlemen, arranged a system of productive and efficient Auxiliary Societies for the City of London and its precincts.

* Owen's Hist. B. and F. B. Soc. Vol. I. p. 84.

CHAPTER III.

1804—1812.

THE SUSOO COUNTRY SELECTED FOR THE COMMENCEMENT OF MISSIONARY ENTERPRISE—LUTHERAN LABOURERS EMPLOYED—THE TWO FIRST MISSIONARIES ARRIVE—THREE MORE EMBARK—VARIOUS TRIALS AND DIFFICULTIES—MISCONDUCT OF ONE OF THE MISSIONARIES—LETTERS FROM MR. PRATT ON THIS PAINFUL OCCASION—TWO SETTLEMENTS COMMENCED—DEATH OF ONE OF THE MISSIONARIES—A THIRD SETTLEMENT ESTABLISHED—SCHOOLS FORMED—DEATHS OF MISSIONARIES.

It was on the 14th April, 1804, after the long interval of five years since the formation of the Church Missionary Society, that its first Missionaries reached the shores of West Africa. This part of the heathen world had been chosen as the scene of the Society's earliest operations, partly in consequence of the facilities presented for entering upon it, but especially, (as already intimated,) because the injuries inflicted on that unhappy country by the Slave Trade had attracted the attention and the sympathy of the religious public. The Society was led to select the Susoo Country for the commencement of their operations; and this for various reasons. Its proximity to the Colony of Sierra Leone, the extent of country through which the Susoo language was spoken, the easy access which would in all probability be opened from hence to other tribes, and some peculiar facilities which at the time presented themselves for acquiring the language, seemed to point out a clear course for the Society to pursue. It was determined, unless Divine Providence should close the

door, to make a vigorous and combined effort among this people.*

The Missionaries sent to West Africa were, for several years, Lutheran. The Society thankfully acknowledged the zeal and devotedness of a sister Church, which put to shame the coldness and backwardness of their own; but they went forth with the understanding, that whatever converts might be given them, should be brought up, as far as practicable, according to the doctrine and discipline of the Church of England. No doubt inconvenience was occasionally felt under this arrangement. Questions, peculiar to this state of things, arose from time to time; but the manner in which they were settled, has always exhibited the conscientious attachment of the rulers of the Society to their own Church.

The following letter from Mr. Pratt to some Lutheran Missionaries of the Society, who were remaining at Liverpool ready to embark, serves well to illustrate the anxious desire by which he and his companions were actuated of doing all things, according to the Apostle's rule, *decently and in order*. It shews, also, the sentiments which he entertained towards those Christian bodies, which differ from that to which he was so firmly attached. The conduct which called it forth is sufficiently explained in the letter itself; but it may be as well previously to point out the peculiar position in which the Missionaries were placed. Some pious friends who became acquainted with them

* Fourth Report of the Church Missionary Society, p. 321.

during their detention at Liverpool, were desirous of giving them an opportunity of rousing the attention of others to the sacred cause to which they had devoted their lives. But here a difficulty arose. They were Lutherans, and therefore could not preach in our Churches; while, at the same time, they were the accredited agents of a Church-of-England Society, and therefore, in strict propriety, ought not to act in contravention of the rules of the Church for which they were employed. This was one of the inconveniences which necessarily arose from the peculiar circumstances. A sacrifice was necessary somewhere, sacrifice, either of feeling on the part of the Missionaries, or of principle on the part of the Society. The following letter will shew how wisely this case was determined. The spirit of charity, as well as of integrity, which breathes through it, cannot fail to arrest observation.

From the Secretary to the Missionaries at Liverpool.

"London, *Jan.* 30, 1806.

"DEAR BRETHREN—

"Mr. Smith has just brought me your letters to him. I am concerned to hear that you have preached to *mixed congregations*, and partly in English, because the Committee wish you to appear only as German Ministers while you stay in England. The Committee will have no objection, I am persuaded, to your preaching in *German* to *your own countrymen;* but they will certainly be hurt at your preaching in English, and to Englishmen; because, in doing that, as you cannot appear as Ministers of the Established Church, you must appear as Dissenting Ministers; and the many persons in our Church who are enemies to our Society will immediately take advantage

of this, and reproach us with having sent out Dissenters from our Establishment. We are obliged, therefore, to act with great caution. Nothing was said to you on the subject of preaching or not preaching at Liverpool before you left London, because it was not then known that you would stay so long at Liverpool. I shall inform the Committee on Monday of the remarks which I have now made to you. In the mean time, and till you hear from me again, I advise you (and I am persuaded that the whole Committee will be of the same mind) preach *only in German* and to *your countrymen*, in *some large private room*, if such can be procured, rather than in any Dissenting Meeting or Methodist Chapel; and by no means make a show or exhibition of yourselves in preaching about from place to place or to mixed congregations. If you can be of any service to your *countrymen*, be so, in the name of our Lord Jesus Christ; but do not stand forward to excite and gratify the curiosity of our countrymen, where little or no real edification can, in the nature of things, follow, as they cannot understand you, and where it will be attended with such a manifest breach of the discipline of our Church, as may subject the Society to much inconvenience and obloquy.

"I have written thus in the fulness and freedom of my heart. I love all my Dissenting and Methodist brethren who sincerely love our Saviour; but, as a Society, we are surrounded by those who wait for our halting, and we are bound therefore to adhere strictly to our profession as Churchmen.

"The kindness and love shewn you by the families where you dwell, and by other friends, deserve your and our heartiest thanks.

"Believe me, dear Friends,

"Yours in the Lord Jesus Christ,

"Josiah Pratt."

It has been already intimated, that the members of

the Society early discovered, that, excellent as the design of their Institution was, they were to learn the experience necessary for carrying on its concerns and superintending its Missions by a course of trials and disappointments.

The first letters received from Africa after the arrival of the Missionaries, brought gloomy intelligence. One of the two sent out was laid aside by severe illness, and was brought to the borders of the grave; while his wife, from the same cause, was obliged to leave the country. The other Missionary continued at the Colony, taking the English duties, till a Chaplain could be sent out. So that the design of a Mission being immediately commenced among the Susoos was for a time defeated, and the Missionary work did not begin. A long interval followed before the arrival of the next letters: no communication was received for eight months. In the mean time one of four Berlin students, specially set apart for the Society, withdrew from the service to which he had devoted himself; by which the Committee became "confirmed in the conviction of its being highly expedient to give the students a sufficient time to discover their real state and character, before they are actually sent out in the service of the Society."

The next accounts from Africa were more encouraging. The Missionaries were in "perfect health," and were anxious for the arrival of the brethren, who, they heard, were set apart as their future coadjutors. Excursions had been made among the various tribes of the Susoo country, as far as the Rio

Pongas, a river about 100 miles north of Sierra Leone. During these journeys some insight was obtained into the character of the natives and the slave dealers, among whom they would have to labour.*

The next Missionaries, three in number, embarked at Liverpool, Feb. 12, 1806. And now new causes of disquietude awaited the Society, in the trials of those whom they were sending forth. After combating severe weather, the vessel in which they sailed was stranded on a sand-bank on the Irish coast about 4 A.M., when they were aroused from a profound sleep by the cry, "We are lost! we are lost!" But it pleased God to rescue them from their perils in the deep, in that night of terror and confusion. On the 22d of April they re-embarked for Sierra Leone at Bristol. The vessel sailed round to Falmouth, and waited some time for a convoy; and at last weighed anchor unexpectedly, without apprizing the Missionaries, who were then on shore. They no sooner learnt that they were left behind, than they followed without delay in an open boat; but, owing to the roughness of the weather, were unable to board the vessel. After being tossed about for several hours under a very violent gale, to the imminent hazard of their lives, they returned to Falmouth depressed and chagrined. The wind, however, having suddenly changed, they were scarcely returned into the harbour, when the vessel in which they were to have

* See the "Missionary Register" for 1817, p. 98, for a Map of this part of West Africa, in which the relative position of the tribes is well shewn.

sailed put back with the whole fleet, and came to anchor, and the Missionaries immediately embarked. The wind improving, they set sail again, and reached Madeira on the 2d of June, where the captain died; and here they were detained for three months and a half, till instructions could be obtained from the owners of the ship. They reached Sierra Leone Sept. 22, 1806, more than seven months after they first embarked; an interval in which, under favourable circumstances, they might have made the voyage six times over. Thus at the very outset were the faith and patience of both the Missionaries and the friends of the cause, severely put to the test.

It was the design of the Society that their Missionaries should form settlements among the natives, where they should congregate together, and from which they should make excursions among the neighbouring tribes, and ultimately, as their numbers increased, branch out and establish Out-Stations. Four of the five Missionaries now in the country, were directed to embrace without delay an opportunity which offered about this time of settling in a Susoo town on the Rio Pongas, belonging to a friendly chief. The Rev. Mr. Renner, being the senior of the five, and well adapted to the duties, remained in the Colony, discharging the office of Chaplain. The Abolition of the Slave Trade just at this time, and the formation of the African Institution, were regarded as two occurrences highly calculated to promote the Society's designs in their West-Africa Mission.

But a sad blight was now threatening the very

existence of the Mission itself, from the misconduct of one of the Labourers who first went forth. The earliest workings of this mischief were traced to some misunderstandings which arose about seniority. The following extract of a letter, written by Mr. Pratt before either the full extent of the evil, or the party to whom the blame attached, was known, will shew the fidelity and paternal anxiety with which he watched the infant Mission:—

"London, *June* 23, 1806.

"Remember, brethren, the awful charge you have taken on you. Remember how much you are bound to commend by your own spirit and temper the Gospel which you are gone forth to declare to the Heathen. Pray earnestly that self may be sacrificed to the honour and glory of Christ. Labour and pray, that you may live in love and in due subordination, one with another and with the brethren, who will have joined you, we trust, before this reaches you. To those brethren remember us with unfeigned affection. Tell them that their old companion —— has finally given up the Missionary service, and is gone to Dublin. On the strictest examination, he does not seem to have had from the beginning any peculiar attachment to the perishing *Heathen*, but only to have had a general desire to preach the Gospel. This will not do for a *Missionary*, who must be a man raised up specially of God, and sent forth with a deep conviction of the value and importance of the service in which he is engaged."

When the three brethren here alluded to arrived, the evil developed itself more manifestly; but partly from delay in communication, and partly from the backwardness of the Missionaries to implicate one of their number till the case was clear, and necessity really demanded it, it was some time before the Com-

mittee were able to come to a decision upon this very painful question.

The following is a passage from one of Mr. Pratt's letters, written to all five of the Missionaries, during the time in which the minds of the Committee were still held in suspense for want of further information. After adverting to the advantages which might be expected from their forming themselves into a settlement, where they might support and comfort each other, and, as they felt ability, branch out to other places, he gives the following admirable caution and advice :—

"London, *April* 27, 1807.

"But remember, dear brethren, that if you do not manifest in that abode, where you may be fixed, the grace of your Master, in forming you into a *holy*, *patient*, *industrious*, *loving*, *meek*, and *heavenly* Society, it may prove in the end that it would have been better for you never to have been born, than to have been sent to Africa. Oh! do not, brethren, yield to the tempter's wiles. Do not suffer envy, grudgings, surmisings, ill-will, jealousy, anger, to have any footing among you. If the poor Heathen around you are not constrained to say of *you*, as the Heathen of old said of the first Christians, 'See how these Christians love,' they will laugh at your doctrines. Lives and tempers are very intelligible to men all the world over; and if you hope to win the Heathen to Christ, it must be by shewing them that Christ does for His children and disciples what idols, and Mahomet, and the devil, cannot do for theirs. If they see you *pure* and *chaste*, and *humble* and *kind*, and *forbearing* and *devout*, they will ask, 'How came these men to be so happy? They are our friends: they love us: they came to make us as happy as they are themselves.' And so they will begin and open their ears to your sublime doc-

trines. But if you preach Christ and Him crucified, while you walk yourselves carnally and as other men, you will bring a curse on the undertaking, and expose the doctrine of the Cross to contempt and ridicule.

* * * * * * *

"I now recommend you all, dear brethren, to our gracious God. May you stand fast together, striving to glorify Him by whose blood you have been redeemed, and about whose great work you are engaged.

"Believe me, ever yours,

"Josiah Pratt."

The cause of the unhappy state into which the Mission had been brought was at length traced to the right source. The issue was, the separation of the offending party from the Society; an extreme measure, to which it has very rarely been necessary to resort through the whole period of the Society's existence to the present day.

Mr. Pratt wrote privately to each of the Missionaries in a manner which displayed his knowledge of human nature, and his discrimination of character. The enemy had been amongst them; and their natural dispositions had, even in spite of their Christian graces, manifested themselves in the trying hour. His object in writing was to acquaint them of the decision of the Committee, and to attempt to restore peace and concord, by encouraging the timid, admonishing the hasty, and commending the patient.

In a general letter, written to all four of them, he notices the "cordial and affectionate spirit" which their last letters appeared to breathe; but, lest any remains of unpleasant feeling should lurk in their

hearts, he cautions them that outward harmony could not be long maintained unless this cordial and affectionate spirit were deep seated and sincere.

"LONDON, *Oct.* 19, 1807.

"If there be any consciousness among you, of the existence of a contrary spirit, that *must*, by the grace of God, be *wholly subdued*, or the Mission will be injured, your friends grieved, and your persons endangered. As you value the honour of your Master's name, and the salvation of your own souls, cultivate a spirit of determined and mutual forbearance. Pray with increasing humility and earnestness, that your Great Head would render you like Himself, and like His great Apostle, and endue you with His Spirit in full measure. Let not a second disgrace attend the Mission in Africa. Let ——'s fall be a warning and lesson to every one. Oh! pray for that grace of 'charity which suffereth long, and is kind; which envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, beareth all things, believeth all things, hopeth all things, endureth all things.' For 'he that lacketh these things is blind and cannot see afar off; and hath forgotten that he was purged from his old sins.'"

The tone of the replies which the brethren sent to these letters, sufficiently shews how well they promoted the good end in view.

After various journeys had been made among the Susoos and Mandingoes, a tribe almost wholly Mahomedan, two settlements were commenced in 1808 by three of the Missionaries; one at Fantimania (afterwards called Canoffee,) on the Rio Pongas; the other at Bashia, lower down the river. A large house had been offered at the latter of these places by a slave-dealer, on condition that the Missionaries would edu-

cate his children. The Committee approved of their gathering together for education all the children of every class, native or not, into their settlement, and doing all the good they could in any way that presented itself.

Every thing seemed now to promise well. The Missionaries were fairly settled down in the very midst of the Heathen; and by their schools, and by books, they were preparing to diffuse a knowledge of the Gospel. But no sooner were they entering, as it seemed, with new and bright prospects of success, upon the work and labour of love for which they had left their native land, than they were called to mourn over the departure of one of their happy company to his heavenly rest. His "simplicity of character and piety" seemed to promise great future usefulness.

Mr. Pratt writes to the brethren upon this occasion:—

"London, *June* 24, 1809.

"It grieves us much to hear of the death of Brother Prasse. This calls for patience and silent submission. It seems to our feeble minds extraordinary that he should be led through a long course of preparation for the Missionary work, and then be taken away just as he was getting into the field of labour. But there are wise and gracious reasons for it, which we do not see. 'What I do thou knowest not now, but thou shalt know hereafter.' In the mean time, 'Follow thou me;' this is our Lord's language to you and to us all. May this Providence, which has withdrawn one of your fellow-labourers, quicken your own diligence and zeal! May the same mind be more abundantly in you which was also in Christ Jesus, when He said, 'I must work the works of Him that sent me while it is day: the night cometh, when no man can work!'"

Two more Missionaries left for Sierra Leone in July 1809. On their arrival, one of them suffered so severely from fever, that he had scarcely reached the settlement in which he was to labour, before he too was summoned to his rest. He died Feb. 2, 1810, and was buried in the garden of the settlement at Fantimania.

The Abolition of the Slave Trade seemed at first to be working a rapid improvement in the condition of West Africa; but this favourable state of things began to decline for a time by the partial revival of the iniquitous traffic, carried on, as it was, under the show of a foreign flag. The Missionaries were much hindered and discouraged by this unhappy reverse. Their school, however, at Bashia, which amounted to 40 children by the end of 1809, increased to 120 boys and girls by the close of 1811. These children were partly natives, and partly the offspring of the slave-dealers themselves, who maintained their children in the school. It appeared, from a variety of causes, that little success could be expected with the adults, particularly on a coast where the Slave Trade had ruined the morals and debased all the better feelings of men. The improvement in the schools was therefore a cheering token of success in the midst of discouragements. In October 1811 two more Missionaries from Berlin left England to join their brethren in their labours: these were the eighth and ninth sent out by the Society. On the 20th of January 1812 they reached Bashia, where they were heartily welcomed. They took out with them a printing-press and a quantity of paper. About the same time the Rev. Mr. Butscher came home, by

desire of the Committee, partly on account of his health, and partly that they might confer with him upon the affairs of the Mission. He brought home the melancholy tidings that death was still visiting the settlements. One of the Missionaries had lost his wife in December 1810; and now intelligence was brought of the death of the wife of another about a year later. These occurrences are thus noticed in a letter from Mr. Pratt to the brethren, dated April 27, 1812:—

"Your letters inform us of the trial to which God has called Brother Wenzel, in bereaving him of his affectionate wife. The Committee feel much for him in this his affliction; but trust God will enable him to submit quietly to all the strokes of his fatherly rod. What shall we say to these things? The brethren Prasse and Barneth, and their sisters in Christian labours, lay their dust on the shore of Africa; but shall we be discouraged? No; while we would enforce *caution* on you all in exposing yourselves to the dangers of the climate, we would say, 'Their sacred remains have taken possession of the land.'

"Surely God has a great work to accomplish by your means. The prospects opened before us, in regard to the children, by the communications of the brethren Renner, Butscher, and Wenzel, fill our hearts with joy. We are anxious to follow up these good openings. We have engaged two students, now at Berlin, who will soon come over to this country, and will join you in Africa, after staying a due time under Mr. Scott's* care."

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* The Rev. Thomas Scott from 1808 to 1814 undertook the preparation of the Missionaries of the Society for their labours, after leaving Germany. The students here referred to went to India.

Towards the close of 1812 a third settlement was established at Yongroo, on the shore opposite Sierra Leone, among the Bulloms, by the Rev. Mr. Nylander, the Missionary who had acted for nearly five years as Chaplain to the Colony; and Mr. Butscher was authorized, on his return, in co-operation with his brethren in Africa, to erect a fourth on the Rio Dembia, a river about thirty miles south of Rio Pongas. He had been urgently invited to that part of the country by William Fernandez, a man of considerable influence, and chief of the district. This settlement was not commenced till 1814, when it received the name of Gambier, after the noble President of the Society.

Upon his return to Africa, Mr. Butscher was accompanied by Richard Wilkinson, a native youth whom he had brought over with him, and three pious laymen of the Lutheran communion, accustomed to farming and useful occupations. In preparation for assisting in the concerns of the Mission, and augmenting its influence upon the natives, they had learnt the arts of boat-building, twine-spinning and rope-making, and smiths' work. They embarked on the 19th of Nov. 1812 at the Motherbank, whither Mr. Pratt accompanied them, after having laid himself out in every way he could to furnish them with whatever was likely to contribute to their comfort on the voyage, and to promote their usefulness in their respective callings. The vessel was wrecked off the Rio Pongas, but the Missionaries escaped safely to shore. Mr. Pratt and his friends had become so chastened in

their expectations, that they were not cast down by this calamity, but hoped for the future; "well knowing," as he writes, "that these trials of faith and patience are to be expected; and that they commonly attend the early stages of those designs to promote the Divine glory, which become in the end permanently successful." And here we must quit the West-Africa Mission for a time.

During these proceedings with reference to its first Mission, the Society was beginning to direct its attention to other parts of the heathen world, chiefly to New Zealand, as will be noticed in a future Chapter.

CHAPTER IV.

1804—1812.

CHANGE OF CLERICAL OCCUPATIONS — APPOINTMENT TO SIR GEORGE WHELER'S CHAPEL—NOTICES OF SIR T. F. BUXTON AND MR. HOARE — INTERCOURSE WITH HENRY MARTYN — PUBLICATION OF THE WORKS OF BISHOPS HALL AND HOPKINS—UNSUCCESSFUL ATTEMPT TO PUBLISH A POLYGLOT BIBLE—LETTER OF HENRY MARTYN—MR. CECIL'S WORKS —THOUGHTS IN RETIREMENT.

But amidst his abundant labours in behalf of Religious Societies, Mr. Pratt was actively engaged in the work of the Ministry. He continued to be Assistant Minister to Mr. Cecil, at St. John's Chapel, Bedford Row, till the beginning of 1804, when he resigned that charge in consequence of being chosen Sunday-Afternoon Lecturer at St. Mary Woolnoth's, Lombard Street, of which the Rev. John Newton was Rector.

In September of the same year, he began to preach the Evening Lecture at Spitalfields Church, the election to which is triennial. And in the December following he was appointed Lady Campden's Lecturer at the Church of St. Lawrence Jewry, Guildhall, which was then on Thursday, but afterwards changed to Wednesday Evening.

About a year after this, the Rev. W. A. Gunn, Curate to Mr. Newton, died; and Mr. Pratt succeeded him. Mr. Newton was become, through age and infirmity, too feeble to perform any duty himself; and Mr. Pratt therefore took the Morning Service for him. For a considerable part of the year 1807, he preached regu-

larly four times in the week: on Sundays, at St. Mary Woolnoth, in the morning and afternoon; at Spitalfields Church in the evening; and on Thursdays at St. Lawrence Jewry. These multiplied calls upon him were, however, soon diminished; for in September 1807 the period for which he held the Lecture in Spitalfields terminated; on which occasion the Afternoon Lecture at St. Mary Woolnoth was transferred to the evening. And besides this, the death of Mr. Newton in December of the same year relieved Mr. Pratt of his Curacy, and therefore of the Morning Service; and his clerical duties were, for about two years, confined to the Evening Lectureships on Sundays and Thursdays.

These two Lectureships he retained for many years; not resigning them till increasing age and other engagements seemed to point out that it was the will of God that he should do so. He gathered around him in these churches many who grew, under his solid and scriptural ministrations, to a blessed maturity of Christian character; and who will be his "joy and crown of rejoicing . . . . in the presence of our Lord Jesus Christ at His coming."

One who was at a subsequent period associated with Mr. Pratt in some of his Ministerial and Missionary labours, and who well knew how to appreciate his edifying discourses, thus retraces the impression they made upon himself. After speaking of Mr. Pratt's indefatigable industry in the work of the Church Missionary Society—at a period we have not yet reached in our narrative—he says:—

"He was occupied in the Missionary work at the Church Missionary House, often from ten in the morning till after ten or later at night. I have seen him on the Wednesday, when important Missionary work was on his mind, thus working till almost the last moment for going to his Lecture [at St. Lawrence's]; walk by himself there that he might have a little time for meditation and prayer, and then pour out from the fulness of his mind a refreshing stream of Christian truth and experience; and return to his desk at the Church Missionary House till near eleven, that the weighty interests of the Missions might not suffer."

And again:—

"He delighted in unfolding those evangelical doctrines which are so fully set forth in the Epistles. I yet treasure in my recollection sermons which I heard from him above thirty years since, at the Lecture of St. Mary Woolnoth, full of heavenly instruction and holy unction, and the opening out of Scripture in its connection, in which he ever delighted."*

In his Evening Lectures he had ample scope for the public exercise of his ministry; while being free from the calls of a pastoral charge, his whole time, except such of it as was occupied in the preparation of his sermons, was available for those great objects to which he had already devoted himself with so much energy. The character of his congregations, also, was such as to encourage him; and to make his weekly ministrations a refreshment to his own soul. Many of his hearers were persons far advanced upon the

* Rev. Edward Bickersteth's Funeral Sermon on the Death of Mr. Pratt, pp. 14. 21.

heavenly road, who—to reverse the Apostle's words—"had need of strong meat, and not of milk."

In the latter end of the year 1809, it was considered by a few friends that Sir George Wheler's Chapel in Spital Square might be a good sphere of usefulness, if the appointment could be obtained. These friends conferred with William Cardale, Esq., of Bedford Row, and fixed upon Mr. Pratt as a desirable person for their Minister. Having obtained his approbation, they then intimated to the Patron, Hastings Wheler, Esq., that they were ready to put the Chapel into good repair, provided he would present the person of their choice. To this he consented; and in February, 1810, Mr. Pratt was licensed to the Chapel by the Bishop of London (Dr. Randolph), and on the following Sunday read himself in. The Chapel had been shut up for some time, and was not in a condition to accommodate a Congregation: a few friends attended, and a pew was swept out for their reception. There was no Sermon. The repairs were immediately begun; and at the expense of 1100*l.*, which sum was raised by voluntary contributions, the Chapel was substantially repaired and beautified, and an organ erected. It was opened for Public Worship in the following October. The Spitalfields Benevolent Society was soon after established, in connection with the congregation, for visiting and relieving the sick poor of Spitalfields, and has proved a great blessing to the neighbourhood.

In this chapel Mr. Pratt continued his ministrations till 1826, through a period of sixteen years.

It was shortly after his engaging in this new duty

that he became acquainted with the late Sir Thomas Fowell (then Mr.) Buxton, under circumstances which are thus narrated by the Rev. John Garwood, in a funeral sermon on occasion of the death of Sir Fowell. The sermon was preached at Wheler Chapel (now St. Mary's Church) about five months after Mr. Pratt likewise had entered into rest.

"Mr. Buxton had, in the year 1808, come to reside in Spitalfields. He was baptized in the Church of England in his infancy, by desire of his father, who was a member of that Church; but by the death of his father when he was very young, he had fallen to the especial charge of his mother, who was a member of the Society of Friends; and having afterwards himself married a Friend, and retaining at this time a degree of partiality for some of the practices of that estimable body of individuals, he was led to attend the Friends' Meeting in Devonshire House, Bishopsgate, and continued to do so, together with his wife, till the year 1811, the same year in which he became a partner in the brewery.

"In that year they were persuaded by an excellent clergyman, with whom they were intimately connected, to attend this place of worship, then called Wheler Chapel, Mr. Pratt having in that year entered upon his ministry here. And most beneficial to them was the result, as well as to other members, direct or indirect, of their family; many of whom, together with the widow of the deceased, were baptized [by Mr. Pratt] within these walls as adults, having been previously members of, or connected with, the Society of Friends; several of whom have testified to me on this occasion how great was the profit which they derived, and in how lively a manner they still bear in recollection, different sermons which they once heard, from our dear father, Mr. Pratt.

"But it was not till the year 1813 that Mr. Buxton became decided in his religious opinions; and in his case, as in the

case of so many others, this is to be distinctly traced to two causes—the ministry of the Word, and affliction. Mr. Pratt's ministry in this place was exceedingly serviceable to him, and prepared his mind for the teaching of God's providence in the school of trial; for this year God was pleased to visit him with a most alarming illness, and it was while in these deep waters that he appears to have been impressed with the evil of sin, the emptiness of the world, and the all-sufficiency of Jesus Christ. The ministry of the late Rev. Samuel Crowther, who was then Afternoon Lecturer at Bishopsgate Church, and on whose afternoon lecture he was in the habit of attending, was also an assistance to him; although it was from Mr. Pratt's ministrations, that, under God, he derived especial benefit; and so attached was he to the same, that he continued his attendance on them after he removed from Spitalfields, and while he resided at Hampstead. For ten years he was a very constant attendant here, and here he first became a regular communicant, and received the emblems of his Saviour's dying love. The Rev. Edward Bickersteth writes to me in a letter, which he states that I am at full liberty to use: 'I yet remember with deep interest the dear and honoured face of Buxton in his constant attendance at Wheler Chapel, his marked devotion, and his breathless attention to the rich treasures of Christian truth and experience which our beloved Pratt poured forth from Sabbath to Sabbath.'"

While it is evident from such testimonies that Mr. Pratt's ministerial labours were deeply valued, it is interesting and instructive to observe in what a humble spirit he afterward looked back upon those labours. Writing to his son in India, between two and three years before his death, he says:—

"London, *January* 31, 1842.

"I wish I could shew you a scene which has just passed. I was called off from this letter by a well-known voice, which

I had long ceased to hear—Mr. Hoare's.* He has just been withdrawn from all business for many months by a paralytic attack, which has deprived him of the use, in a great degree, of his left side; and he now walks about under the care of a servant. But his mind is in a most heavenly frame. What his friends tell him by way of comfort he says is the only thing which disquiets him: when they say that he looks well, they think to encourage and support him; but the thought that such a shattered frame is to continue on earth puts his patience to the test. He testifies with adoring gratitude the spiritual blessings which he has been brought to enjoy, through the blessing of God at Wheler Chapel. Indeed, it is a great consolation to me, in looking back on a long ministry of but apparently scanty efficacy, that such men as Mr. Hoare and Sir T. F. Buxton were found of God in that place."

The constant occupation which Mr. Pratt had in matters which brought much of secular labour with them, was calculated in itself to lower the tone of his piety; but it happily had not that effect. Perhaps his constant pulpit ministrations, and the preparation which was necessary for congregations of the matured character already described, had, under God, a large share in preserving the depth and fervour of his religious affections. At this distance of time it is difficult to call up witnesses to his every-day character in the earlier years of his long and active life. One pleasing intimation, however, is left on record by the Rev. Henry Martyn, who, in the beginning of 1805,

* Samuel Hoare, Esq., of Hampstead, brother-in-law to Mr. Buxton, who also with his family habitually attended Wheler Chapel: he died in December, 1846.

came to town to assist Mr. Cecil at St. John's Chapel for six months, previously to his sailing for India.* Mr. Pratt had much intercourse with him during the time, and often invited him to his house. Upon quitting England Mr. Martyn expressed a wish that Mr. Pratt would maintain the friendly communication, which had thus happily begun between them, by entering upon a regular correspondence, which nothing but the numerous calls upon his time prevented. In Martyn's Journals the following notice occurs:—"*May* 16, 1805: Breakfasted with Mr. Pratt. Joined with his family in worship. He prayed himself in a very simple and devout strain. My heart was full of joy and thankfulness that a person in his station was found so pious;"—alluding, no doubt, to the circumstance of his being so much occupied with matters involving secular details.

It might have been expected, that, with such numerous avocations to occupy his time and engross his thoughts, Mr. Pratt could have but little leisure to devote to theological reading. Yet he was always a student. Although he had drank deeply at the fountain of Divine knowledge, and was more than ordinarily furnished "rightly to divide the word of truth," he did not rest satisfied with present attainments, nor did he feel justified in neglecting to furnish his mind with

* It is not generally known, that Henry Martyn was at one time engaged to go out as a Missionary under the Church Missionary Society; but an appointment as Chaplain to the Honourable East-India Company being offered him, his friends thought it his duty to take it.—*Ninth Report of the C. M. S.*, p. 480.

human learning of every kind, as far as higher duties would allow.

One result of his theological reading was his publishing in 1808, in ten octavo volumes, the complete works of Bishop Hall, then for the first time collected. And in 1809, he published, in four royal octavo volumes, the whole works of Bishop Hopkins. These works issued from the press at a time when little attention was paid to our older divines. They were the means of much usefulness, especially among the clergy.

The following is his own account of the object he had in view in publishing Bishop Hopkins' works:—

"There is now a daring attempt, especially among men of letters, to misrepresent real Christianity, and to expose it to ridicule, by identifying it with the imbecilities and extravagancies of all who profess it. And this object, originating sometimes in ignorance and sometimes in ill-will, is pursued with unabating perseverance. Every literary vehicle is pressed into the service; from the grave volume, which would reason a Christian out of the creed for which his forefathers bled, and which supplies his only solace in life and death, to the flippant critique, which clothes him in a fool's dress, that he may be pointed at with the finger of scorn.

"In such a day, it becomes a difficult but important duty to associate with unyielding firmness in defence of the truth that candid and courteous spirit which the truth inspires: neither to sacrifice any part of it, from timidity or a spirit of undue accommodation, nor to assert it against ignorant or malicious attacks with an unbecoming temper. And that author is of especial value whose works supply, within a moderate compass, the most complete refutation of whatever can be urged

against true religion, by exhibiting her in her most beautiful proportions.

"Such an author is Bishop Hopkins. Reason is here seated in her majesty while she promulgates the decrees of Divine truth; and Eloquence is employed in her legitimate province while she enforces these decrees."

It has with much truth been remarked by the present Bishop of Calcutta, "that Mr. Pratt had an enterprising mind, a fondness for planning schemes of usefulness, and great tact in framing designations and rules for Societies on sudden emergencies." Several exemplifications of the working of this propensity, have already appeared. His schemes, however, were distinguished by this excellence, that they always had some practical and useful end in view, and were the result of mature deliberation and extensive experience. His spirit of enterprise and his great energy would perhaps, in the earlier years of his career, have carried him beyond the bounds of prudence, had not all his designs been moderated and directed by a prevailing desire of *doing good*. His aim was, the advancement of truth, and not personal distinction, from which he ever shrank; and therefore his desire for usefulness restrained the spirit of speculation from transgressing beyond its proper limits.

Some of his projects were never made public, in consequence of want of leisure for bringing them to maturity. Among these may be mentioned a compendious and comprehensive Commentary on the Scriptures, which he often expressed a great desire to see accomplished in such a manner as—by the ap-

propriate quotation and combination of apposite texts —to make Scripture its own interpreter. Another scheme which he once hoped to take in hand was a book on Biography, especially for the use of the young. It appears from a fragment found among the few papers he left, that his design was, to bring together examples of true conversion, wherever found. On a piece of paper, headed "Hints for Preface," the following unfinished notes are written: they are given as shewing the truly Catholic spirit which animated him:—"I have taken the most striking examples of piety from various Christian communities: for though I am most decidedly a member and Minister of the Church of England, I cannot deny but that the grace of God, &c."—we may suppose him to add—has been seen in its effects to be vouchsafed to the labours and prayers of ministers of communions differing from our own. And then he proceeds: "I believe the order and discipline of the Church of England to be most apostolical; and, when duly administered, to be at once best adapted to restrain the evil of the world, and to provide for the growth of the Church, &c." This plan was, however, never entered upon, for the same reason that the Commentary was left untouched.

When once Mr. Pratt decidedly took a matter in hand, he rarely let it drop. There was this happy circumstance attending all his schemes — with perhaps only one exception—that he either eventually carried them out completely himself, or acted the part of an intelligent pioneer, and cleared the way for

others to take up and prosecute the work he had originated and brought to a successful beginning.

Any mention of the unsuccessful scheme above alluded to has been reserved to this place, because it was about this period—in 1810—attempted a second time, but without any better result. As early as 1797, before Mr. Pratt had completed his twenty-ninth year, he issued a Prospectus for the publication of a Polyglot Bible, in quarto, to contain the original texts, with various readings, the principal ancient versions, and the authorized English Translation. His object was, not the presumptuous wish, which some seem at the time to have imputed to him, of producing a *substitute* for the renowned work of the great Walton, —always looked upon as one of the literary trophies of our country; but to provide a work which, from its comparative compactness and moderate expense, might find its way into the private libraries of clergymen, where Walton's volumes were never seen. There are many biblical students who derive considerable advantage from a knowledge of the New Testament in its original Greek, although incompetent to become critics. It was, therefore, Mr. Pratt's belief, that he should be conferring a boon upon such persons, if he could render accessible the whole Scriptures in the original languages to that large class, who, from a conscious incompetency to enter upon a critical study of the originals, shrink from encountering the ponderous and expensive volumes of Walton, but would nevertheless be benefited by the use of a more accessible and less formidable work.

Walton's six volumes were published between 1653 and 1657. Twenty seven years after this, Father Symon published a Synopsis of them, speaking of the original work as *Immensum illud Polyglottorum opus.* In 1715, Dr. Wilkins published the Targum on the Books of Chronicles; and abortive schemes were proposed for publishing other works, supplementary to Walton's, in 1735, 1743, and 1759. "The next great attempt," as the biographer* of Walton calls it, was Mr. Pratt's, "which also failed, or was not supported." A severe critique on the Prospectus appeared in the *British Critic*, "not so much," as it has been said, "in the spirit of mending faults, as of finding them." A kinder notice was given in the *Monthly Review*, and a suggestion made by the writer was followed out by Mr. Pratt, by publishing, in 1799, specimens in octavo, instead of quarto. But although the design was strongly recommended by Bishop Barrington, and urged by Parkhurst and other biblical scholars, the whole affair fell to the ground. Much time and labour had been devoted during several years in preparing materials for the work, and in acquiring the information requisite for conducting it. Mr. Pratt was therefore very glad, in 1810, to have the prospect of his toil at length turning to account, when Dr. Adam Clarke renewed the attempt. The business of the Bible Society brought this gentleman and Mr. Pratt together. They drew up, in concert, a plan for the publication of a new edition of Walton's work, which

* Todd's Life of Walton, Vol. I. Appendix.

they communicated to a few literary friends. The biographer of Dr. Clarke tells us, that—

"A meeting was held, by appointment, at the house of Lord Teignmouth, in Portman Square, which was attended by his Lordship himself, Dr. Burgess, then Bishop of St. David's, Dr. Williams of Rotherham, Mr. Professor Shakespeare, Archdeacon Wrangham, Rev. Josiah Pratt, and Dr. Adam Clarke. It was agreed that Dr. Adam Clarke should furnish a specimen sheet in royal folio, and another in octavo, for more convenient distribution. These were to be sent to persons in authority. Lord Teignmouth undertook to forward one to each Lay Lord; the Bishop of St. David's promised to present one to every Lord Spiritual; and Dr. Adam Clarke, through the Speaker, to put one into the hands of the different Members of the House of Commons. The plan was accordingly printed and distributed; and, at Dr. Clarke's suggestion, the Bishops were to be requested to patronise and preside over the work, and to appoint all the scholars who should be employed. All appeared in a fair train for a successful issue. Some of the Lords Spiritual and Temporal entered warmly into the project. Dr. Clarke and Mr. Pratt corresponded with learned men on the Continent, and engaged them to undertake distinct departments in the execution of the work. Several private gentlemen offered, most munificently, to supply pecuniary aid. Among these were Dr. Williams, of Rotherham, who promised to give 30*l.* per annum for seven years; Mr. Spear, of Milbrook, 50*l.* per annum for ditto; and the late Joseph Butterworth, Esq., 50*l.* for the same period, beside 500*l.* which he liberally promised towards the expenses of the first volume. * * * But, alas! from various causes which need not be particularized, it fell through between them."*

* Life and Labours of Adam Clarke, LL.D., Second Edition, p. 150.

Mr. Pratt appears to have written on the subject to Mr. Martyn; for although no such letter is on record, the following reply to one has recently been recovered from a bundle of papers, among which it has lain hidden for years. It is here introduced, in a great measure, on account of the interest which attaches to every thing connected with the memory of the beloved writer. Two objects appear to have been in Mr. Pratt's mind in writing; as the letter alludes not only to the Polyglot, but to a work which he seems to have been designing upon Missionary matters. We gather from this reply, that he applied to Mr. Martyn to furnish him with information from the East to assist him in compiling such a work.

Rev. Henry Martyn to Rev. Josiah Pratt.

"BOMBAY, *Feb.* 18, 1811.

"MY DEAR FRIEND AND BROTHER—

"Your very acceptable letter of the 4th of June, 1810, reached me at a time when I was too busy to give it the attention it deserved. I call it acceptable, because it seemed dictated by that affectionate regard which you always manifested for me, but which I thought time and distance must have lessened. The place, also, from which it was written gave it an additional interest. How I envy you the enjoyment of such society, the value of which, alas! I was never sensible of till I moved out into the earth.

"But now to the point. Will I, or can I, be of any use to you in your projected work? That I am ready to *every* good word and work is more than I can say; but certainly to yours I am willing to lend a helping hand. At present, however, I am not prepared; and to prove it, I need only tell you, that when I had occasion to preach a sermon lately at Calcutta on

the state of the Native Christians of India, the only information almost to be obtained was from *printed* accounts. I fully expected, on my arrival at Goa, that I should obtain from the Roman-Catholic Primate of India all the information on the subject which I could desire; but he was not to be seen, nor any one else of the Portuguese who was worth seeing. It appears, however, from all I could learn, that I have rather underrated the Christians than overrated them, as in the Portuguese territories at Goa alone there are 200,000 Christians. We know nothing about Christianity in India: take it in its most extensive sense, as the religion of all who are baptized, and we can do no more than guess at the extent to which it has spread. As to the Baptist Mission, consider what an office you assign me, my dear friend, in appointing me to inspect it. First, I am not qualified to fill the post on account of distance from them, and for other reasons, such as not knowing the language their converts speak; and, secondly, if I were able, I am not willing. You must have heard how dissatisfied they are with the Chaplains, as far as I can see, without reason. What would they be if they knew that any of us were publishing remarks upon them in England. Besides, the accounts of the different Missionary Societies are printed; and they, I conceive, will be your only authentic documents. If any thing comes to my knowledge which is not likely to appear in print, you shall have it.

"I do not quite apprehend the nature of your work; but I hope it will rather be to select than to collect. Sum up the evidence like an impartial judge; and setting aside all that means nothing, direct your readers' attention to what is positive and substantial in the different accounts. Sometimes you may find puffs instead of proofs. Prick the bladder, that it may go down and appear with its true dimensions. Beseech all good men all the earth over, not to tell lies for God's sake. Let the Romish Missionaries do it; but our glorious cause will stand without such props. Highly-coloured representations, leaving

an impression on the mind which the fact does not justify, you will often find, and must, if you can, as often expose.

"In mentioning the Polyglot you touched another fibre of my heart. I have not the smallest expectation of ever seeing it begun; so that all I say about the subject is out of pure love, which would rather talk about a phantom than say nothing. Well, first, you will never get the Bishops to patronize it, because you and Dr. Adam Clarke are not High Church; nor the Universities, for they know well enough that they have not Biblical learning enough in their own bodies for such an undertaking, and, consequently, will not believe that it exists elsewhere. Next, what is the use of the intended Polyglot? If it contain the ancient versions only, it is exclusively for the learned, for whom there are copies enough of the old; and what improvements can there be in the new but Kennicott's different readings, and the last edition of the LXX? If you add modern versions, the work will need our Oriental translations before it be complete, and those you must not expect for some years.

"I expect that by and by there will be two Polyglots, the ancient and modern. The different views which modern European translators have had of different texts would throw much light upon them. The last Geneva version of the New Testament, for instance, is to me a more complete commentary than Poole's Synopsis. They are very bold, and no doubt err sometimes, but they nowhere leave their text dark and ambiguous.

"In your last Report you mentioned Nathaniel Sabat and his book. As to the latter, I throttled it at its birth; but alarmed at the publicity you have given it, I have used means to bring it to life, and I am happy to say that it breathes again, and so do I; but I beg you, in future, to remember the proverb about reckoning the chickens before they are hatched.

"These cautions premised, my dear brother, I commend you to God and the word of His grace. May He grant you an

abundant blessing on all your works and labours of love, in your ministry, in your family, and your own soul.

"Believe me to be, yours ever affectionately,

"H. MARTYN."

This letter must have been one of the last which Mr. Martyn wrote before finally quitting India, as he embarked shortly after for Persia, where he died. The cheerful, and friendly, and even sportive style in which it is written, leaves a very pleasing impression upon the mind, of the amiableness of Mr. Martyn's character.

The reference to a work on Missions, is the first intimation anywhere found of the MISSIONARY REGISTER, a monthly periodical which Mr. Pratt projected, with a view of circulating information of the proceedings of all the principal Missionary and Bible Societies throughout the world, and of all other institutions which tend to promote the civilization and conversion of the heathen. As his own letter to Mr. Martyn, seeking his assistance, was dated the 4th of June, 1810, the design appears to have been more than two years upon his mind, before he was able to carry it into effect. This may have arisen in part from the delay in the arrival of Mr. Martyn's answer; for this, as the postmark proves, did not reach England till the 27th of March, 1812, nearly two years after Mr. Pratt had written.

But there were other causes which appear to have compelled him to defer entering upon this new occupation. In August, 1810, the Rev. Richard Cecil, after a protracted illness, was called away to his eternal rest; and Mr. Pratt undertook to prepare his "Works"

for the press. He wrote a "View of Mr. Cecil's character," and collected, from memoranda which he had made, a valuable volume of his "Remains," being a series of Remarks made by Mr. Cecil on various subjects, chiefly in conversation with Mr. Pratt, or in discussions at the Meetings of the Eclectic Society. These have been published separately, with the "View of his character," and Mrs. Cecil's "Memoir" of her husband; and the volume has gone through many editions, and has long been esteemed as one of the most valuable manuals a minister can possess. Mr. Cecil's "Works" were published in four volumes in 1811.

The pressure of Mr. Pratt's many engagements occasionally told upon his health, and warned him that he must relax for a while. Though he had a robust frame and a strong constitution, yet the constant strain upon his mind (for it should be remembered that he had all this time very anxious duties to perform as Secretary of the Church Missionary Society), and his necessarily sedentary habits, were enough to shake the powers of the strongest. With a view to recruit his exhausted powers, he made several walking tours at different times along the south coast of England, in company with the Rev. Dr. Fearon, or some other intimate friend.

In May, 1811, he went alone to Ramsgate for complete rest. The brief pause which this necessary cessation made in his perpetual engagements, gave him the opportunity of reviewing the past; and it is interesting to be able, at this distance of time, to look through the medium of a private letter into his

thoughts and feelings on the occasion. He writes to Mrs. Pratt as follows :—

"Ramsgate, *May 25th*, 1811.

"I thank you sincerely for your hints in your last. An active and sanguine mind, with a wish to eke out my means for providing for my children, and a feeling that my taste and talents led me to book-making and editorship, have carried me further into mechanical details, and involved me more in secular occupation, than I ever anticipated, and than could well consist with my own personal spiritual growth. On every account I assure you I am now setting out on the *winding-up plan;* and though I doubt not but my Master's kingdom will continue to be advanced, under His blessing, by those works which I have published, and all of which I have committed into His hands, when we are gathered home to Him; yet I feel that He now calls me to 'give myself more to the ministry of the Word and to prayer.' He opens scenes of important work and usefulness before me: and I now pray and resolve that all my studies shall be subordinate to this great end. I cannot tell you all that has passed in my soul in this leisure and retirement; but I sincerely join you in the wish and prayer that we may both draw nearer to God, and live closer to Him."

The foregoing extract gives a pleasing insight into the state of his mind. The following one shews his affectionate anxiety for his family :—

"I have no doubt I shall return, with the blessing of God, all the better for the journey; but I caught a cold yesterday in a very sharp east wind which we have had here. However, I take things very quietly; and stroll out, and read, and write, and think, and then give up thinking; and then my mind wanders to you and the children; and 'Oh! if I knew all were well!' breaks out; and then I chide myself, and then I pray, and then praise; and thus I go on."

In truth, from references to it in after life, and from

some private memoranda, it appears that this visit to Ramsgate was an important stage in Mr. Pratt's religious experience. The following solemn record of his feelings, made at the time, implies as much :—

Sunday, May 19, 1811.—" * * * * * * * I do feel now as I never did in all my life before, that if I am saved it must be in mere mercy. I have often said, and I have often preached, that we have no hope but in mercy: but I *feel* it now. Oh! let me become a preacher and a pastor unwearied in tenderness and patience! And let me feel a practical reliance on Thy grace and Spirit to grant all success to the ministry of the Word. Let my dear wife, and every one of my dear children, and every member of my family, and every precious soul under my ministry, find the benefit of Thy dealings with me! O Almighty Jehovah, Father, Son, and Holy Spirit, here I pour out, on Ramsgate East Pier-head, this day, the sincere feelings and desires of my soul! Employ me henceforward as it shall please Thee! To Thee, in life and death, in time and eternity, I devote my body and my soul!"

Such dealings of God with his soul were a special favour to His servant, and explain how it was that he maintained such fervour of spirit amid such varied and constant occupation. He used himself to admire this feature of Nehemiah's character, and sometimes preached upon it; and he was enabled by grace to transcribe Nehemiah's example in a large measure into his own conduct. These inward experiences, moreover, were peculiarly seasonable at that moment: for notwithstanding his desire to devote himself more exclusively "to the ministry of the Word and to prayer," God was designing to create new and enlarged openings of usefulness, for the active exercise of those gifts which He had bestowed upon him.

CHAPTER V.

1813—1816.

RENEWAL OF THE EAST-INDIA COMPANY'S CHARTER—EFFORTS TO GAIN FREE ACCESS FOR MISSIONARIES TO INDIA, AND TO ESTABLISH AN EPISCOPATE —EXERTIONS OF DR. BUCHANAN AND MR. PRATT—COMMENCEMENT OF "THE MISSIONARY REGISTER"—THE SUBJECT OF THE EAST-INDIA CHARTER BROUGHT BEFORE PARLIAMENT, AND THE EFFORTS OF THE FRIENDS OF MISSIONS CROWNED WITH SUCCESS—THE MISSIONARY CAUSE RECEIVES A NEW IMPULSE—ASSOCIATIONS ARE ORGANIZED—MR. PRATT TRAVELS FOR THE SOCIETY—FRIENDLY COMMUNICATION WITH OTHER MISSIONARY SOCIETIES.

The renewal of the East-India Company's Charter in 1813, forms an epoch in the history of modern Missions. Some account of the Religious Movement connected with that event will find an appropriate place in this Memoir; for the Church Missionary Society was called by its position to take a very prominent share in the exertions then made to obtain greater facilities of access to the heathen world; and the energies of its Secretary were then taxed to the utmost, and confessedly contributed in no small degree to bring about the happy result.

The Charter which was about to expire had been granted by Parliament in 1793. At that time attempts were made, especially by Mr. Wilberforce, to obtain the introduction of some clauses favourable to the advancement of useful knowledge among the inhabitants of British India, and tending to their moral and religious improvement. Nothing more, however, was

then effected than the passing of a Resolution in the House of Commons, proposed by Mr. Wilberforce, which remained as a permanent record on the books of the House, serving to shew what they considered it would be their duty to do whenever a better opportunity should present itself.

This was previous to the establishment of the Church Missionary Society. In the mean time zeal in the Missionary cause had very much increased throughout the country; and it was felt that, upon this new occasion, greater and more vigorous efforts should be made to open India to the Gospel.

As Parliamentary discussions upon this subject were anticipated some time before the expiration of the then existing Charter, the friends of Missions began to bestir themselves in the early part of 1812; more than a year before the new Charter would be granted.

The object they had in view was two-fold: to obtain free access for Missionaries into the British Possessions in India; and to promote the completion of the Ecclesiastical Establishment by the erection of an Episcopate.

The only Protestant Mission which had in any measure received the countenance of the Company, was that which had been planted for more than a century on the coast of Coromandel. The admission of any others into the country had been regarded with a jealous eye. It was feared that the security of the empire would be endangered by the introduction of persons, whose avowed object was the conversion of the natives to the Christian faith.

Dr. Carey and his companions of the Baptist Communion, had gained a footing in India through the Danish Settlement at Serampore, near Calcutta; and by their exemplary conduct and useful labours had conciliated the favour and esteem of the local Government of Bengal. But when the number, originally small, was reduced by death, no disposition was manifested to allow them to replenish their strength. So far from it, some persons sent from England by way of America to re-inforce the infant Mission were required by the Government to quit the country; although in no case was there the slightest impeachment of the propriety of their conduct, or the purity of their intentions.

A very different course of policy had been pursued by the King's Government in Ceylon, without producing the smallest interruption to the public tranquillity; and thus ample proof had been afforded to the rulers of the continent of India, that there was really no sufficient ground for their fears, when weighed even by the principles of political expediency. The noble conduct of Schwartz,* so serviceable as it was known to have been to the State, ought to have convinced the Court how beneficially the admission of wise and pious men, bent upon the improvement and moral cultivation of the natives, would have operated in strengthening the foundations of the Indian empire. But they were inexorable; and the unyielding opposition thus manifested made it the more imperative,

* See Life of Schwartz, by Dean Pearson.

that the decisive step should now be taken, of appealing to a higher authority.

The Society for the Promotion of Christian Knowledge and the Church Missionary Society, were foremost in the agitation of this memorable question. On the 5th of May, 1812, the first of these bodies met and drew up a Memorial, which was afterwards presented to His Majesty's Ministers and the Court of Directors. On the 21st of April preceding, a Special Committee Meeting of the Church Missionary Society took place, Mr. Wilberforce being in the chair; when it was resolved to call a Special General Meeting of the Society on the 24th inst. At this Meeting 400 gentlemen were present, including several Members of Parliament; Lord Gambier was in the chair. A Deputation was appointed to seek for interviews with His Majesty's Ministers and the Court of Directors, and to use all available means of obtaining a favourable reply to their petition.

Mr. Pratt took a very active share in these proceedings, and especially in preparing various papers upon India to awaken public attention. On the 1st of May the Committee passed a vote of thanks to him, which they recorded on their Minutes, "for his laborious exertions in promoting the object of the late Special General Meeting." And as it appeared necessary, under present circumstances, "to employ the press in an extensive and indefinite way," it was further resolved, "that the Secretary be authorized to exercise his discretion therein, as circumstances may require."

The Rev. Dr. Claudius Buchanan formerly Vice-Provost of the College of Fort-William in Bengal, had

returned to England in 1808, and rendered most essential service in the present movement. It was, indeed, by him that the necessity of a complete Ecclesiastical Establishment for India had been first distinctly pointed out in his "Memoir" on that subject in 1805. The original conception of this able work he attributed to the suggestion of the excellent Bishop Porteus, who had "attentively surveyed the state of our dominions in Asia, and expressed his conviction of the indispensable necessity of an Ecclesiastical Establishment for our Indian empire."* His celebrated "Christian Researches in the East," published early in 1811, had roused the public attention to the spiritual wants of India still more. Mr. Pratt now wrote to him to propose, that he should again take up his pen in this cause. He sent word, in reply, that he was already thus engaged, and was preparing a "Prospectus of an Ecclesiastical Establishment for British India," to be distributed among the Members of both Houses: and he adds—"I think two or three short addresses might be drawn up from these materials (the Memoir, Resolutions, and Prospectus) for the Members of Parliament by some of your most luminous pens, every man in his own manner. Mr. Vansittart and Mr. Dealtry, for example, might each send forth a sheet, after his own manner; and you and Mr. Macaulay might do the same. You need not give your names, and therefore may say any thing you like. So you will escape, and I shall be willing to receive the *stabs*."

The result of the interviews of the Deputation from

* Memoir of Dr. Buchanan, by Dean Pearson. Part. II. Chap. 3.

the Church Missionary Society with the Prime Minister was on the whole favourable; but no more definite reply was obtained, as there was no intention of proceeding to grant a new Charter that year. The Committee now expressed their wish and request, through Mr. Pratt, to Dr. Buchanan, that he would avail himself of the opportunity afforded by this state of affairs, to press on the public and on the legislature the expediency and necessity of a *General Colonial* Ecclesiastical Establishment. Dr. Buchanan most readily complied with this request; and in a very short period, and under circumstances of great infirmity, produced the very able and learned work, intituled, "Colonial Ecclesiastical Establishment."

By these means the attention of the public was aroused and directed towards Missionary objects. The opportunity was promptly seized by Mr. Pratt as a most important one, for starting the monthly publication which, as we have seen, he had long contemplated; and the first number of the "Missionary Register" appeared in January, 1813. Information on the state and wants of the heathen, and the efforts already made in their behalf, was especially needed to promote that favourable feeling towards Missionary enterprise which was rapidly on the increase. Mr. Pratt hoped, by his monthly periodical, in some measure to supply this desideratum, and to advance the claims of the Missionary cause in general, and of the Church Missionary Society in particular, on the prayers and benevolence of Christians. That his scheme promised much success was acknowledged by

all. Dr. Buchanan writes to him, after receiving the first number: "Many thanks for the 'Missionary Register,' that most useful publication. It will do much for your Society in a year's time."

The zeal which was now re-animating the friends of the Church Missionary Society at head-quarters, began to communicate itself to distant parts of the country. Early in 1813 Mr. Pratt and his friends were invited to plead the cause of the heathen in one of the principal cities in the west of England, as the following close of a letter to his friend, the Rev. T. T. Thomason of Calcutta, will shew:—

"London, *March* 22, 1813.

"MY DEAR FRIEND—

* * * * * * *

"I would say more, but am preparing to go by to-night's mail to Bristol, where I meet Mr. Scott, Mr. Woodd, Mr. Burn, and Mr. Budd, in order by Sermons, and at a Public Meeting, to lay the foundation of a Church Missionary Association in that city. We are making great exertions to extend our funds, because we hope for large demands from you for the service of India.

"May our God spare us both as long as we can subserve His blessed cause! Our dear friends [David Brown and Henry Martyn] have been gathered home before we thought their work done; but it was not so. May we stand ready!"

The result of this visit was highly encouraging, as the sum raised on this occasion was not very far short of the total amount received by the Parent Society during the previous year.*

* The receipts of the Church Missionary Society in 1812 were 3046*l.* 5*s.* 2*d.*; the contributions from Bristol in 1813 were 2300*l.*

But during Mr. Pratt's visit to Bristol, events were occurring in London which demanded his immediate return. The Deputation of the Church Missionary Society appointed in 1812 had renewed their conferences with His Majesty's Ministers previously to the 22d of March, and had proposed a clause for insertion in the new Charter, requiring the Board of Commissioners for the affairs of India to grant licenses to suitable persons to reside there, for the purpose of communicating religious and moral instruction to the natives. From the reception they met with they had anticipated a favourable result. The very evening he left town, Lord Castlereagh, the Ministerial leader of the House of Commons, brought forward the India business. It appeared from the sketch given on that occasion to be the plan of His Majesty's Ministers, to appoint a Bishop and three Archdeacons to superintend the religious interests of the *European* residents in India; but to leave the subject of religion, in other respects, still under the control of the Directors of the East-India Company. The friends to the introduction of Christianity into India were disappointed and alarmed. No time was to be lost in making such representations to the Government, and also to Parliament, as to ensure some better success. Mr. Pratt was summoned to town to call together the friends of the cause. Immediately after delivering his Address at the formation of the Bristol Association, and without waiting for the close of that animating Meeting, he hastened to London to prepare for the struggle.

On the 13th of April, a special General Meeting of the Society was called to receive the report of the Deputation, and to take such measures thereon as might appear expedient at this most important crisis. Resolutions were unanimously passed; and a petition previously drawn up, grounded thereon, was adopted for presentation by Mr. Wilberforce to the House of Commons, and by Lord Gambier, the President of the Society, to the House of Lords.

The lively and active interest which had been taken in this matter by the friends of the Church Missionary Society, during the past year, was the means of calling into action other bodies of Christians equally interested in the result. A General Meeting of all denominations was held at the City-of-London Tavern on the 29th of March, Lord Gambier in the chair, to petition Parliament. Meetings of the several bodies, and in various parts of the kingdom, rapidly followed. In all, between eight and nine hundred petitions were presented to Parliament at this time on this all-absorbing subject.

Mr. Pratt exerted himself to the utmost. He laid himself out in drawing up resolutions, preparing statements and papers of information, in framing petitions, and in making arrangements for Meetings in and out of London. His stirring habits of business, his active zeal, and the esteem which all denominations of Christians entertained for his character, made him a most important actor in these transactions. He preferred working behind the scenes, and ever shrank from publicity; but his indefatigable labours at this crisis were

too important, as well as too conspicuous, to escape observation. His friend, Dr. Buchanan, writes from a sick chamber, at an early stage of the movement:—

"My retirement is sweetened by the view of the ardour which animates yourself and others, and by the success which crowns your labours in all lands."

And upon the successful close of the struggle, the unusual course was resorted to, at the Thirteenth Anniversary of the Church Missionary Society, of passing a special vote of thanks to one officially connected with its concerns. It was

"Moved by W. Wilberforce, Esq., seconded by Lord Gambier, and resolved unanimously—

"That the sincere thanks of the Meeting be given to the Rev. Josiah Pratt, Secretary, for his able, diligent, and persevering zeal in the cause of the Society."

But after all the out-door preparations were completed, the battle had yet to be fought in the House of Commons. The intense interest and pre-eminently important share which Mr. Wilberforce took in it is in a lively manner depicted in his "Life." On the night of the 22d of June was the final triumph; and to this his powerful representations and fervid eloquence, under God, mainly contributed. The Bill which opened India to the heralds of Salvation received the Royal assent on the 21st of July, 1813.

It has been already remarked that the reflex effect of these stirring events upon the Missionary cause was highly beneficial. With reference to this fact Mr. Pratt remarks:—

"Some great events were required to rouse the public mind. The agitating the question respecting the opening of India to the influence of Christianity was of this nature. The discussions on this subject during the last two years, and the efforts of this Society and of other Christian bodies to awaken the public attention to this great act of national duty, have been abundantly repaid in the interest which is so generally felt on this subject throughout the country."

One of the distinguishing features of his character was his aptness and promptitude in seizing the critical moment for giving a new impulse to important measures. He was a great discerner of the signs of the times. We have seen that he selected this memorable year for commencing the "Missionary Register." The same reasons which seem to have brought his long-cherished intentions to maturity in that instance, suggested the importance of devising some means of calling the aroused attention of the Christian public into practical activity, and he proposed the establishment of a system of Associations and Branch Societies or Auxiliaries, throughout the country. Bristol had set a noble example to the whole kingdom; and mainly through his influence, by a paper which he drew up on the subject and widely circulated, other places readily responded to the suggestion of establishing these feeders of the Parent Institution. In 1813, besides his visit to Bristol, he travelled for this purpose to Norwich, Ipswich, and Leicester. He writes to his friend Mr. Thomason:—

"Remember that I am not only the *Sedentary Secretary* of the Society, but the *Travelling Preacher;* and everywhere I find

the hearts of our English Christians open towards India—everywhere the praises of God for raising up Abdool and Corrie and their fellow-labourers are heard. Shew us, as I have before assured you, wise plans well pursued, and we have every reasonable sum at your command. I will plead for India from Berwick-upon-Tweed to the Land's End, rather than not meet its just demand."

To a Clergyman in Yorkshire, who was thinking of devoting himself to the work abroad, he remarks:—

"It is a great stimulus to our hopes and expectations that we see such zeal kindling around us. We went to Norwich under great discouragement, but the result has taught us never to distrust God while we are labouring in His cause. The churches would not hold the multitudes that flocked to them. Let us give God all the praise, and take courage!"

In 1814, Mr. Pratt visited Bristol, Hull, Dublin, Norwich, Ipswich, Birmingham, and Bedford. In 1815, he went to Bristol, Manchester, Staffordshire, Derby, Norwich, Cambridge, Birmingham, Wolverhampton, Darleston, Wednesbury, Rowley Regis, West Bromwich, Harborne, Foston, and Leicester: and in 1816, to Colchester, Bristol, Hull, Beverley, Sherborne, Yeovil, Dorchester, Blandford, Oldham, Bacup in Rochdale, Manchester, Liverpool, Denbigh, Ruthin, and Llanfyllin. On these occasions it fell to the lot of the Society's Secretary to explain at length its object, constitution, and proceedings, and to urge its claims on Christian benevolence. In some of the larger places he preached in three of the churches on the same day, endeavouring to stir up a Missionary spirit by his descriptions of the wretched state of the

heathen world, and the encouragement held out, both in the Word of God and in past experience, to attempt their conversion. Many able friends aided in the same way, and with great effect; but Mr. Pratt was the mainspring of the great machine at this time, and it engaged all his energies, not only as officially connected with the Society, but as devotedly and ardently attached to the cause.

"I congratulate you," writes the Rev. Dr. Buchanan to him about this time, "on the grand march of the Church Missionary Society. It, too, must keep humble, for you have enough to make you proud. A chief means of its success recently has no doubt been its being principally directed by one man." He adds somewhat hyperbolically, in illustration—"Where there is zeal, high responsibility, judgment, and capacity, a king is always better for an infant institution than a republic."

Few persons beyond the members of his immediate family circle were at all aware of what these public exertions cost him. He was naturally of a retiring cast of mind, and nothing but a strong sense of duty, and an ardent and untiring zeal in promoting, by all means, the great objects he had at heart, could have drawn him forth from the retirement of his study. Practice, in a measure, lightened the burden; and habit took off the keenness of this natural repugnance to publicity, which would otherwise have been intolerable to him. The writer of a periodical about that time used an expression regarding him, which had more truth in it than the writer was perhaps aware. He said that Mr. Pratt's "*constitutional modesty*" had prevented his giving to the world more than two or

three occasional printed sermons. This was so really true, while at the same time so apparently untrue, from his constant practice of conducting Committees, preaching, speaking at Public Meetings, and leading the conversation in large parties, that the words were adopted as a frequent pleasantry between him and his family. As the Society's concerns extended, and the duties of its officers were necessarily subdivided, he gladly withdrew from the travelling, having borne the burden and heat of the day: and this "constitutional modesty" was then allowed to have its sway; for once "out of harness," as he called it, his friends could not persuade him to take even occasional journeys; and from the period when this release was effected, the only two places which he visited were Birmingham, his native town, and one of the Associations in the immediate neighbourhood of London, where he had been persuaded to make a kind of promise of an annual visit, combining the Missionary Anniversary, and a pastoral visit to a family who had many years attended his ministry.

These efforts tended greatly to increase the Society's income. While in 1812 it had reached 3000*l.*, in 1813 it became more than four times that amount; and it afterwards steadily increased, in five years, to more than double, and in ten years to more than treble the sum it had attained in 1813.

But there was an indirect effect of these exertions, as great, if not greater, than this direct result. That Mr. Pratt was fully sensible of this, the following remarks will shew:—

"Indispensable as the augmentation of the Society's funds is to the extension of its foreign exertions, yet the interest which is excited is a benefit of another and a higher order. The awful condition of the heathen world is made known: the perishing state of our sixty or seventy millions of fellow-subjects begins to be understood: the obligation under which we lie of imparting to them and to all men the inestimable treasures of the Gospel is felt on all sides: the honour of our Divine Saviour is seen to be involved in the winning of conquests for Him from the empire of sin. These topics animate, more than they ever did, the public ministrations of our Church: they are carried home with us to our families; they enter into the daily prayers which we offer with them to the Father of mercies; and we bear them on our hearts in our secret approaches to His throne."*

The influence which these great events had upon Mr. Pratt was very manifestly shewn in the tone which they gave to his preaching. It has been remarked by his friends, that—partly from the native vigour of his mind being thus called forth, and partly from his sermons being less elaborate and more experimental in their character, and delivered with a simpler dependence on Divine aid—his ministry acquired far more life and energy than it had hitherto possessed. It assumed, likewise, a more eminently Missionary character. Thus, in addition to his more direct labours for the Missionary cause, he was made extensively useful in inciting others to interest themselves in behalf of the multitudes living and dying in heathen darkness. The effect which his preaching had in this respect upon the mind of Sir Fowell Buxton (who

* Fourteenth Report of the Church Missionary Society, p. 280.

was, as we have seen, one of Mr. Pratt's congregation at Wheler Chapel) was most important in its results, and is thus adverted to in the funeral sermon above mentioned :—

"Mr. Pratt's mind was peculiarly filled with the urgent claims which a perishing world presented on the sympathies of Christians. Being the Secretary of the Church Missionary Society, he had gradually drunk deep of a Missionary spirit. And in his ministry he very constantly urged on his hearers at this time, that having secured their own salvation, they should employ whatever talents and opportunities it might please God to give them in the promotion of the kingdom of His Son. These constant appeals made a great impression on Mr. Buxton's mind when, after his recovery, he was enabled again to attend here. In a letter of a recent date [1839], which he addressed to the late Rev. Josiah Pratt, with reference to the Niger Expedition, he wrote: 'My impressions and anxieties with regard to Africa, and my desire for the spread of the Gospel, were planted in my mind in Wheler Chapel.'"

The other Societies formed for the evangelization of the world were likewise endeavouring, during this period, to awaken a deeper interest in behalf of the heathen. The main barriers which had hitherto kept India fast closed against the Missionary were removed, and a new spirit of activity seemed to be infused into all denominations of Christians. Devotedly attached as Mr. Pratt was to his own Society, and, from conviction, a consistent member of the Church of England, he nevertheless looked with pleasure upon the active operations of all bodies who had the same cause at heart—the conversion of the heathen from darkness and idolatry to the light of Christ. But the concur-

rent activity of these various Societies sometimes gave rise to questions, which it required no little wisdom and moderation to settle. The following letter will shew how Mr. Pratt acted in one of these cases.

It seems that at Cork some pious members of the Established Church had become interested in the cause of Missions, through the reports which they had read of operations abroad; and they had formed themselves into a Society for the purpose of raising funds jointly for the Church Missionary and the London Missionary Societies, under the impression, it would appear, that they had equal claims upon members of the Church. Upon the transmission of a moiety of the first year's receipts of this Society, and a copy of the rules, he writes:—

To the Rev. H—— I——.

"Church Missionary House,
"Salisbury Square, London, *March* 9, 1814.

"MY DEAR SIR—

"From a sincere wish to live in harmony with other Missionary Societies, we regret to see that the (London) Missionary Society is putting forth pretensions to the support of the Church, which have a tendency to embroil us with them, unless we continue to make sacrifices for the sake of peace. With that support which they receive from the individual benevolence of Churchmen we have no wish to interfere: their lists will shew that many of us contribute to their funds. But we do object to their claiming support from embodied Churchmen, on whose support they have, from similarity of principle, very little more claim than the Baptist Missions, much less than those of the Wesleyan Methodists, and very far less than those of the United Brethren. Other bodies agree to act at home within their own sphere, and thus they secure harmony

and good-will with fellow Societies; and when our Missionaries get abroad, the world is wide enough for them without interference with one another. The Baptists have circulated a Paper, in which they state, 'We wish our Collectors not to attempt urging any persons to subscribe to our Mission whose connections would naturally lead them to give the preference to other Societies.' This is the true Christian spirit, and will succeed best, even as a matter of *policy*. The Hibernian General Missionary Society wished to save us the expense and trouble of travelling in Ireland; but Mr. Tracy travelled there, and Societies for the Counties of Tyrone, Down, Antrim, and Armagh, embracing Churchmen of high station, are in full and exclusive connection with the (London) Missionary Society, with no intimation to such Churchmen that a Society exists in their own body. And at Cork, when the natural course is about to be given to principles and feelings, they are arrested, and half is diverted, where the whole cannot be. I learn, by a letter just received from Mr. Trayer of Dublin, that the Hibernian gets on slowly, *in consequence of the direct connection formed between the* (*London*) *Missionary Society and parts of Ireland.* Besides, the appropriation of their funds according to the supposed wants and merits of the different Societies will lead to heartburnings; and even the equal division of those of the Cork Society will lead to invidious comparisons. Dr. Austen informs me, that he has united himself to the Cork Society, as the Bishop would not countenance a Society in direct connection with ours, unless ours was sanctioned by the English Bishops. But is not the plan you have adopted shutting the door against your Bishops? We are gradually making our way to the Bench here: one Bishop has already joined us; more, we trust, will follow. The Dean of Wells (very probably near the Bench) preaches our next Anniversary Sermon. Only give us time.

"We are strongly urged to attempt the establishment of an Association or Auxiliary Society in Dublin, in direct connection

with us; and we are assured of support from some high quarters. Such a Society, if it yielded us but little money, would afford us the means of making known throughout Ireland the existence, the proceedings, and the claims of our Society. I write to you with full confidence, because you have already given us proof that you view things much in the light in which I have stated them. We wish to live in good fellowship with all other bodies, and are determined to act up to the full spirit of that command, 'As much as lieth in you, live peaceably with all men:' and it is because we see a prolific source of jealousies and ill-will opened, that we are anxious to close it before the herdmen of Isaac and the herdmen of Gerar begin to quarrel. We shall be much obliged by your free sentiments on this subject: and that you would inform us how far an Hibernian Church Missionary Auxiliary Society for Africa and the East, would receive support within your circles."

That Mr. Pratt was influenced by no ill-will in writing in this strain, but by a desire of fair dealing and mutual friendship, is further apparent from the following letters to the Secretaries of the London and Baptist Missionary Societies; in which he manifests his desire that the various Societies should bring their claims before the public without the appearance of mutual opposition.

To the Rev. George Burder.

"Church Missionary House,
"Salisbury Square, *July* 24, 1814.

"MY DEAR SIR—

"We have had a correspondence with our friends at Manchester several months since on the establishment of a Church Missionary Association there, but waived it on account of the state of trade. This correspondence was renewed lately, and it was settled that about the middle of July we should visit Manchester. My absence in Ireland, however, occasioned

delay; and then, finding that your Society's friends were to be there on the 31st, we again deferred our visit—though that was the day on which we were invited to occupy the pulpits of various churches—as we cannot think of even appearing to clash together. For though the main support of both Societies must be looked for from the members of those communions which constitute the great body of each, yet there are opulent and liberal persons on all sides, who will be glad, after rendering their first support to their own Societies, to give of their abundance to others; and it would be improper and injurious to the interests of both Societies, and to the extension of His kingdom whom we all serve, to meet together in the same place. I think it would be well for you and me to confer together occasionally on this subject. Both Societies will, ere long, have its connections and Associations in all the most populous places; and it would be desirable that such a distance (of from two to six months) should occur between our respective visits, as may leave such friends of either Society, as may wish to lend the other any aid, to feel at liberty to do so.

"Mr. Saunders is now travelling for the Society in the North, and Mr. Woodd in Devonshire and Cornwall. Mr. Richmond will soon begin for us in Yorkshire. But I do not perceive that our arrangements will interfere with yours, so far as you have mentioned them."

To the Rev. James Hinton.

"Church Missionary House, *Jan.* 27, 1816.

"MY DEAR SIR—

"Accept our sincere thanks for your brotherly offer of co-operation, and our assurances that we desire to maintain a similar spirit. I may be allowed to add, that your Society has adopted that line of conduct towards others—in maintaining its own distinct character, while it leaves other bodies to maintain theirs—which is the most direct means, and the surest pledge, of mutual concord and charity."

CHAPTER VI.

1813—1817.

COMMENCEMENT OF THE INDIAN MISSION—ABDOOL MESSEEH—TWO ENGLISH CLERGYMEN AND TWO LUTHERANS ARE SENT OUT BY THE SOCIETY—CORRESPONDENCE WITH MR. SIMEON — APPOINTMENT OF THE FIRST BISHOP OF CALCUTTA—QUESTIONS WITH REGARD TO THE EXTENT OF THE BISHOP'S AUTHORITY—HE CONSIDERS HIMSELF UNAUTHORIZED TO ORDAIN NATIVE CONVERTS OR TO LICENSE MISSIONARIES—ABDOOL MESSEEH AND MR. BOWLEY RECEIVE LUTHERAN ORDINATION—MR. CORRIE'S VISIT TO ENGLAND—SEVEN MORE ENGLISH CLERGYMEN ARE SENT OUT—LETTERS OF MR. PRATT TO THE MISSIONARIES.

For several years before the renewal of the East-India Company's Charter in 1813, the Church Missionary Society had turned its attention to the East; and it had assisted, by grants of money, a translation of the Scriptures into Arabic for the use of the Mahomedans in India, as well as on the West Coast of Africa, where the Society's first efforts were being carried on. Its earliest attempts to propagate a knowledge of the Gospel in India by living teachers were made in 1812, when a plan was devised for establishing Readers of the Scriptures in the native tongues, in the most populous towns, till regular Missionaries could be sent. This scheme met the full approval of the friends of the Society in Calcutta. The Rev. David Brown writes to Mr. Pratt:—"It is a plan that has been on my mind some years, and has been entirely approved by several judicious friends in different parts of India."

Abdool Messeeh, a converted Mahomedan of good

family, was employed by the Society in this capacity. After his conversion, under the teaching of Mr. Martyn, he accompanied that devoted man as far as Calcutta, when on his journey to embark for Persia. He was baptized in Calcutta by Mr. Brown; and about a year after returned up the country in company with the Rev. Daniel Corrie, afterwards Bishop, who was appointed Chaplain of Agra. Here he was employed as the Society's Reader and Catechist among his Heathen and Mahomedan countrymen. His labours were greatly blessed; and others, converted by his means, were afterwards found qualified to aid him in his work. "The hand of God," writes Mr. Thomason, "seems to be peculiarly manifested. When your Society was bursting forth with new splendour at home, work was preparing for them abroad. Corrie and Abdool seem to be the very instruments you want."

Mr. Pratt took a very lively interest in this remarkable man, justly regarding him as one of the most promising first-fruits of the spiritual harvest which the true friends of India hoped ultimately to reap. The following extract from a letter which he addressed to him between three and four years after his baptism, and two or three years after he became engaged as a Reader of the Society, furnishes a specimen of the affectionate interest and godly jealousy with which he watched his proceedings:—

"And now, my dear brother in Christ our Lord, I commend you to God and the word of His grace. Should we never meet in this world, we shall meet, I trust, in that glorious company,

who will be 'before the throne, having passed through much tribulation and washed their robes in the blood of the Lamb.' My time is taken up from morning to evening every day in trying, as God enables me, to promote the kingdom of our Lord; and such is your employ! Let us both 'cleave to the Lord with purpose of heart.' Let us remember that our Saviour will prepare us by His Spirit for His heavenly kingdom, in the way of prayer and watchfulness, in the study of His word for the edification of our own souls, and in continual regard to His dispensations towards us. May He discover more and more to you your own depravity, and keep you humble, teachable, and simple-minded! May Christ our Saviour reveal to you continually His own grace and that fulness which is in Him! May the Holy Spirit enlighten you more and more in the knowledge of Christ! Oh! my Christian Brother, let me encourage you to walk with Jesus, as a friend walks with a friend! When I can do this, then am I happy and my work prospers. May His wisdom guide you, His righteousness clothe you, His spirit sanctify you, and His full and eternal redemption crown you! May you be enabled from your heart to say with blessed Paul, 'The life I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me!'

"Believe me, Dear Brother,

"Yours, in the bonds of Christian love,

"JOSIAH PRATT."

The journals of Abdool's proceedings were always looked for with avidity, as they tended greatly to give a reality to the importance and hopefulness of Missionary work in the East. In forwarding some of these interesting documents from Mr. Corrie, Mr. Thomason writes to Mr. Pratt:—

"*Dec.* 7, 1813.

"I have been feasting on the thought of the satisfaction you will all derive from these interesting details. Abdool proves a steady, zealous, humble labourer. Corrie has increasing comfort in him, and the work prospers. Surely we have every encouragement to labour. I know not how these things will appear to you in England; but we in this remote corner,—comparing the great efforts now making by the nation for obtaining facilities to Missionary labours in India with the work actually begun and in progress, hopeful progress—cannot but acknowledge the gracious hand of Providence. *You* are labouring for us *there*, and God is shewing you that there is really work to be done *here*. Thus, whilst the labourers are preparing, the fields are becoming white. This new day rejoices our hearts greatly: a new day it may be called; for never before has the Gospel been attended with such remarkable effects in this quarter. Learned Mussulmans have been peculiarly stubborn hitherto: now they have been made to bend, as you will perceive in more recent instances at Agra. And I have a strong hope that we shall see greater things done. The tidings of Abdool must have arrived amidst all your noble exertions, and must have enforced the arguments of those who contend for the prudent exercise of Missionary zeal. Doubtless we must expect opposition; and soon, perhaps, severe trials will arise: but we may safely leave events to God. Our business is, in faith and prayer to cast in the seed, and to leave the Great Head of the Church to prosper His own work.

"The simple, modest, statements of Corrie will gratify you much. The story speaks for itself. I have ventured to suggest to him the necessity for waiting a *little longer* before the new converts are baptized, lest we should be ashamed of our confidence. He is, however, greatly my superior in all wisdom and Missionary graces, and needs no help from me. Perhaps the caution might have come from your Society; and

I mean only to shew that it has been anticipated. I have more to say, which I must send by the regular packet.

"Yours, affectionately,

"THOMAS THOMASON."

But the successful termination of the arduous contest of 1813 opened a door for the admission of Missionaries into India, of which the Society were now especially desirous to avail themselves. Mr. Pratt writes on the 12th of August, 1813, to his friend Mr. Thomason:—

"I am happy to announce to you that the bill for renewing the Charter of the [East-India] Company has passed with such provisions as will, we trust, gradually open India to wise and pious men. Two excellent young Lutheran Clergymen, the Rev. Mr. Schnarre and the Rev. Mr. Rhenius, educated and ordained in Berlin, and destined by us for Africa, have been diverted from that destination, in order that they may proceed to the Peninsula to join their venerable countryman, Dr. John [of the Tranquebar Mission], in superintending his schools. His 'Indian Civilization' has been printed here. I inclose a copy. Colonel Macaulay called our attention to the subject. We purpose to apply for leave for them to sail by the Spring ships, and trust we shall succeed.

"The establishment of these young men in such a situation, and that of others who may perhaps follow them, will require the superintending aid of an Auxiliary Society, which may be the medium of communication between us and our different concerns in India. Earl Moira [the new Governor-General] has expressed his favour towards our object; and would, in all probability, take the head of such an Institution. The late discussions on the subject of India, and the spirit which has been excited throughout the country, are both a call and a help to us, in more widely extending the usefulness of the Society.

Bristol, as you will see, has done munificently, and other places are following."

Two Clergymen of the Church of England—the Rev. Thomas Norton and the Rev. William Greenwood—were also at this time preparing for Missionary work in India. There was some delay in their departure, owing to the necessity of their serving curacies at home, as at that time there were no facilities for ordination at home or abroad for service in the Missionary field. There were, doubtless, some advantages to be derived from the exercise of their ministry for a time among elder brethren, but it was not unattended with a danger which seems to have been sensibly felt by Mr. Pratt. He writes to one of them :—

"I have been thinking that it might be very desirable for you to have a few good books on Missionary subjects, such as Brainerd, &c., in order to keep alive your feelings toward your great work: but I know not how your time is occupied, and whether you have opportunity for any thing more than your pastoral and public duties, and that private study which is necessarily connected with your ministry. Let me know how you are situated in this respect.

"Let your closet, and your knees, and your Bible, have much to do with you. Look forward to your great employ; and keep alive, by meditation and prayer, a feeling of commiseration for the wretched heathen, and of zeal for your Saviour's honour in their salvation."

On the 7th of January, 1814, these four Missionary brethren—the two Clergymen of the Church of England and the two Lutherans—received their instructions at a General Meeting of the Society, called toge-

ther at Freemasons' Hall for the special purpose. It was an occasion of deep interest, for these were the first Missionaries of the Church of England who were sent forth to preach among *the heathen* "the unsearchable riches of Christ;" and it was the Church Missionary Society which had the honour of carrying this great design into effect.

An able Address to the Missionaries was drawn up by the Rev. Dr. Claudius Buchanan, but, in consequence of ill health, delivered by his friend the Rev. Dr. Dealtry; and soon after this important Meeting, the brethren embarked upon their high errand.

The friends of Missions began now, with new hopes, to turn their eyes to the Universities for help in the large field opened in the East. There were many friends of the cause resident in these seats of learning; and in one of them was a friend who had long taken a peculiar interest in the spiritual good of India, and had exerted his influence in concurrence with that noble character, Mr. Charles Grant, to procure fit men to fill the appointments of Chaplains. He had kept up a constant correspondence with Martyn, and Corrie, and Thomason, and to all of them, it need scarcely be said, he was most sincerely attached. The following characteristic note from this remarkable man will shew the avidity with which he looked for tidings from the East:—

Rev. Charles Simeon to Rev. Josiah Pratt.

"MY DEAR FRIEND—

"I have received a line from Mr. Thomason, saying that important letters for me are entrusted to you. Have you received

them? and have you sent them to me? I shall lose the opportunity of answering them by the ship that is going out if you do not forward them immediately.

"Pray lose not a post, but send them as soon as possible to

"Your *impatient* Friend,

"C. SIMEON.

"*King's College, Cambridge, Aug.* 20, 1814."

To this ardent friend of India's evangelization, who had been so instrumental in obtaining good Chaplains, Mr. Pratt applied, as best able and most likely to supply the want which was now pressing upon the Society.

To the Rev. Charles Simeon.

"CHURCH MISSIONARY HOUSE, *Aug.* 22, 1814.

"MY DEAR FRIEND—

* * * * * * *

"We are anxious to obtain *one* or *two* Clergymen, well-informed and able men, to enter into the great work of God which is carrying on at Agra. They must not go out from us as an East-India Company's Chaplain would go, with the design to do the work of his Master as a Chaplain, and then return with something of a provision for life, hardly earned and justly deserved; but they must go forth with the full spirit of Missionaries. They shall be supported (I speak in the name and with the authority of the Committee) in every respect as an able, learned, and devoted Missionary of the Church of England ought, under the circumstances in which they may be placed, to be supported. To the great work of God, which is so prosperously advancing in the world, it is supposed that they entirely devote themselves. If they do, neither wife nor children will be disregarded by the Society. Now it is a few such men that we want, and you, my dear friend, will (as I am

sure you yourself will see) greatly help forward the work of God, if you can point out such men.

"Believe me ever yours,

"Josiah Pratt."

It is a lamentable fact, that this and similar appeals to these nurseries of the Church have hitherto never met with the success which might justly have been looked for. Individual instances might be shewn of self-devotedness, but the number has not been great.

But a responsible duty had now fallen to the lot of His Majesty's Ministers in the appointment of a fit man to fill the arduous and untried post of first Bishop of Calcutta. The best friends of India awaited the decision with much anxiety. Dr. Middleton, Archdeacon of Huntington, was preferred to the important See. He was Vicar of the large parish of St. Pancras, in which Mr. Pratt resided. The Archdeacon and he had always been on the most friendly terms; but their intercourse had been almost wholly confined to interviews at Vestry Meetings of the parish, where Mr. Pratt was one of the main supporters of his Vicar, for whose talents and active benevolence he entertained the highest regard; to which was afterwards superadded a strong sense of the fidelity and zeal with which he discharged his high office in India. But Dr. Middleton had never been in any way connected with the Church Missionary Society; and therefore it remained to be seen, what part he would take in reference to its proceedings in the diocese to which he was now appointed.

Two questions speedily arose regarding the extent of authority committed to the Bishop by his letters patent. The first referred to his power of ordaining Native Converts to the ministry; the other to the adaptation of the Canons of the Church at home to the altered circumstances of the East. Mr. Pratt had always looked forward to the rearing of a Native Ministry wherever Missions were planted. "India," he writes to his friend Mr. Thomason, "must be won to the faith chiefly by the instrumentality of her own sons; and when God's time of full mercy to her is come, we shall see multitudes of natives, like-minded with Abdool Messeeh and other labourers, stepping forward to the work." The appointment of a Bishop to India had, therefore, awakened a lively hope that some of the Readers employed by the Society might now be prepared for ordination; but this hope was sadly damped for a time. Bishop Middleton conceived that his letters patent, properly interpreted, gave him no authority to ordain natives of India; and soon after he embarked the friends of the Church Missionary Society were alarmed upon learning that this was the view taken of the matter by some influential persons at home.

In reply to a question put by Mr. Thomason regarding the ordination of the Readers, Mr. Pratt writes as follows:—

"I am very sorry to learn that Mr. Corrie's health is so indifferent that it seems doubtful whether he must not visit Europe. In this case, the question put to us respecting the ordination of our Readers becomes one of immediate impor-

tance. We have some fears that it is meant to restrict the English Bishop from ordaining natives. If so, the Committee will exert themselves to procure the removal of this most impolitic and most unseemly restriction. If, however, it should be found, on his arrival in India, that, either from necessity or choice, he declines the service which may be asked of him, you have a resource in the Lutheran Clergymen, whose ordination, as you know, has been admitted by the Society for Promoting Christian Knowledge. But still it seems highly desirable not to recur to them till every means for obtaining unequivocal Episcopal ordination shall have been tried."

The restriction regarding the power of the Bishop to confer Holy Orders on Native Converts has long since been removed. But Bishop Middleton never felt at liberty to change the opinion he first formed upon this subject; and therefore, during the seven years and a half of his episcopate, the door was entirely closed for the admission of Abdool Messeeh and his companions into the sacred ministry in connection with the Church to which they belonged.

Thus disappointed in any immediate prospect of training a Native Ministry in the Church of England, the Society were obliged to content themselves with Lutheran ordination; and on the 3d of October, 1820, Abdool was set apart to the office by the Lutheran Missionaries then in Calcutta. A few months previously to this another of the Society's Readers, William Bowley, a country-born young man, and who, as is well known, became one of the most intelligent and devoted of the Society's Missionaries, received Lutheran Orders in the Dutch Church of Chinsurah. When the doubt regarding ordination was removed, upon

the appointment of Bishop Middleton's successor, both Abdool and Mr. Bowley were episcopally ordained, as the difficulty of licensing Missionaries was at the same time overruled; and it was considered right, for the sake of uniformity and discipline, that such Missionaries as were not unwilling to make the change should be re-ordained according to the forms of that Church to which the Society belonged.

With regard to the other question which has been adverted to, the friends of Missions were for a time to suffer still further disappointment, as to the advantages expected to accrue from the erection of the See of Calcutta. It was justly regarded by the Church Missionary Society as a very great step gained in the renewal of the Charter—and it was one to which their own exertions had greatly contributed—that the English Church was now established in its integrity in the British Possessions in the East. But in carrying out this great and important measure some details in the arrangements had been overlooked, either from haste and inexperience, or left to be supplied as circumstances should require. It was found that, in several respects, the Canons were not applicable to the circumstances of a Missionary Church. The Missionaries were sent out, under the authority and protection of the new Charter, to labour among the *heathen*, and not to confine their ministrations to a settled Christian congregation. The Bishop felt unable, therefore, to extend his official licence even to those of them who had received ordination in the Church of England, in consequence of the peculiarity

of their duties, which were in no way contemplated in the framing of the Canons. And for this reason, as they were without his licence, he felt under the painful necessity of refusing to recognise even their occasional ministrations to English congregations which came within his jurisdiction, and which, from the paucity of Chaplains, would, without these voluntary services, in many instances have been wholly deprived of the public means of grace.

The conduct of the Bishop under the embarrassing circumstances in which he felt himself placed, and his evident desire to do what he could to mark his approval of Missionary operations, are happily adverted to by Mr. Pratt in a sermon which he preached twenty years later, at the consecration of the friend to whose Missionary exertions allusion is made in the following extract:—

"Never will the preacher forget that admiration of Bishop Middleton's spirit which was awakened in his mind, when, in his Lordship's Primary Charge, struggling under the restrictions which his appointment seemed to lay on him and his clergy, and yet anxious to find some method by which they could reconcile efforts in behalf of the heathen perishing around them with their almost exclusive appointment to the service of the Europeans under their care, he exultingly held forth the then Chaplain of Agra as a model to his brethren, in uniting an anxious and active concern for the surrounding heathen with a faithful and vigilant discharge of his duties as Chaplain."*

* In the passage of the Charge here alluded to, the Bishop says, "Among the Missionary proceedings of the present day, I have met with none

The difficulties arising from the want of adaptation of the Canons and Ecclesiastical Law of England to the peculiar circumstances of Missionary operations still exist, though they are not allowed to interfere in any practical way with the working of the Missions. Indeed, Bishop Middleton himself, who at first felt the difficulties to be peculiarly great, was (as we shall see) preparing to make concessions on this point at the time when death removed him from his arduous and important office. Whenever Missionary districts shall, by the blessing of God upon the labours of His servants, pass out of their present transition state, and become settled Christian communities and fixed parochial charges, the Canons will again become as applicable to them as to us at home. But, in the meantime, a new code, applicable to the transition state, is a desideratum, and one the importance of which Mr. Pratt often insisted on, as we shall have future opportunities of shewing.

The failure of Mr. Corrie's health, referred to in the extract of the letter last quoted, brought him to England in 1815. Upon this occasion commenced that affectionate intimacy between him and Mr. Pratt, which continued through so many years, and which death alone interrupted.

The time of Mr. Corrie's visit to England was most opportune, coming as it did so soon after the attention

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none which have been conducted with a happier combination of zeal and judgment than one of your own body has displayed." (In a Note) "The Rev. Mr. Corrie, of Agra."

of the public to Missions had been aroused by the discussions upon the renewal of the Company's Charter. Having been a witness of the miseries of the heathen, his testimony, wherever he travelled in behalf of the cause of Missions, came with peculiar weight. And, as Mr. Pratt subsequently wrote of him, "he wrought such an impression by his own tenderness and simplicity of spirit, that the love of the souls of the heathen has been, by the blessing of God on his labours, deeply infixed in the hearts of multitudes."

To the Rev. Joseph Parson, one of the Company's Chaplains, he writes as follows:—

"*April* 11, 1817.

"Of the effect of our dear friend Mr. Corrie's visit to this country, in bringing us more intimately acquainted with the actual condition of things in India, and in diffusing still more widely a steady and holy zeal for the honour of our Lord in that region, I am almost afraid of speaking, lest you should think us too sanguine. But he carries back to India an impression of what he has seen and heard, which I earnestly pray God may have its full influence on all your minds. * * * Thousands, and, I may say, tens of thousands of Christians in our Church are here praying for India, and giving both of their substance and of their poverty, and are looking with longing eyes for the enlightening and conversion of its countless multitudes.

"My dear Sir, if the scenes around you, and the climate, and the circumstances in which you are placed, have a continual tendency to dishearten and weaken your hopes and your efforts, we do earnestly call on all our friends, in the name of the Lord, to take courage, and to employ every talent for the advancing of His kingdom. You are supported by much love, and by many prayers, and by strong faith among us here;

and what will not these, in the strength of our Saviour, conquer and destroy. Satan is malicious and subtle, and trembles for his empire. But let us not be ignorant of his devices."

Two Lutheran Missionaries of the Church Missionary Society accompanied Mr. Corrie on his return to India; and at the close of the year seven in English Orders followed them, four destined for Ceylon. The number of labourers was thus happily increasing: during the four years from 1814 to 1817 fifteen went forth to the East; eleven of them of the English Church, and four of the Lutheran.

Mr. Pratt frequently wrote to the Missionaries, and his letters were full of advice admirably adapted to their several circumstances. To the Rev. Thomas Norton he thus writes:—

"You have a noble field before you. Oh! may you be kept humble, meek, zealous, believing, and persevering; 'giving no offence in any thing, that the ministry be not blamed.' May you 'make full proof of your ministry' on the one hand, and 'please all men to their edification' on the other. You know how anxiously we watch over you, and how many eyes are upon us; and much of our character and honour as a Society, as well as the great cause which we have at heart, is in your hands."

At the same date he writes to the Rev. Messrs. Schnarre, Rhenius, Benjamin Bailey, and Dawson:—

"We trust you will, dear brethren, give yourselves wholly and unitedly to the great work to which God has called you, to make known the unsearchable riches of Christ to the heathen. Refresh your hearts by continually meditating on the Saviour's sufferings, the gracious end which He had in view, and that love which made Him gladly suffer for sinful men."

To one whose natural propensity was to be less attentive to economy than he should have been, he thus writes :—

"Ever remember the caution, 'Mind not high things, but condescend to men of low estate.' If you are expecting to be on a par in appearance, dress, &c., with Europeans who have lucrative situations, you will bring yourself into innumerable difficulties, and greatly hinder your usefulness. Your respectability must be weight of character; and must be grounded, therefore, on your zeal, your simplicity, and your godly sincerity. This respectability will greatly promote your usefulness: any other would only be a stumbling-block to those around you. Aim at great things, not in this world, but in the kingdom of Christ; and how can we direct you to a higher human example than to that of St. Paul? Continually copy his zeal, his patience, his humility, and his labours of love. Remember him when he says: 'Neither did we eat any man's bread for nought; but wrought with labour and travail, night and day, that we might not be chargeable to any of you.' He was willing to labour, and did labour, with his own hands, to minister to his necessities. Now, though we do not call you to any thing of this sort, we do exhort you to all prudent economy; ever recollecting, that what you unnecessarily spend is just so much hindrance to us in sending other Missionaries to help in the work of the Lord."

CHAPTER VII.

1813—1817.

DIFFICULTIES OF THE WEST-AFRICA MISSION—DIRECTIONS TO ENTER UPON A SYSTEMATIC COURSE OF PREACHING—THE SLAVE TRADE—RETURN OF THE MISSIONARY WHO HAD BEEN REMOVED FROM THE SOCIETY—LETTERS OF MR. PRATT UNDER VARIOUS PAINFUL CIRCUMSTANCES—THE SLAVE TRADE IS AT LENGTH OVERRULED AS AN INDIRECT INSTRUMENT OF SUCCESS—MR. BICKERSTETH'S VISIT TO AFRICA—MORE DEATHS—MR. JOHNSON SENT OUT WITH THREE OTHER SCHOOLMASTERS—ABANDONMENT OF BASHIA AND CANOFFEE—PROPOSAL FOR A CHURCH MISSIONARY SHIP.

While the great events were transpiring at home, which so happily terminated in opening the East to the entrance of the Gospel, the labourers in the West-Africa Mission were still bearing the burden and heat of the day. They were struggling on through sicknesses and deaths, and a multitude of discouragements. They had toiled all the night; and though it cannot be said that they had taken nothing, yet their success, after so much labour and at such a cost, was far beneath the hopes they had cherished themselves, as well as the expectations entertained at home. Nine years had elapsed since the commencement of the Mission, and no very manifest and permanent benefit had followed. Nine Missionaries had been sent out; two of whom had been suddenly cut off by death in the midst of their work, and one had deserted the cause. Within a year of the arrival of the three laymen, who accompanied Mr. Butscher

on his return to Africa with a view to assist in the concerns of the Mission, and augment its influence upon the natives by teaching the arts of civilized life, they and their wives were all swept away by a fatal sickness. Mr. Pratt writes to the survivors:—

"*August* 16, 1813.

"Your friends, we trust, are gone to a better world, and have found the purpose of their hearts accepted through their blessed Redeemer, though it did not please Him to let them enter on the field of labour. But with this uncertainty of life before your eyes, we pray God to preserve you watchful and diligent; that when He shall come ye may be found of Him in peace, and doing the work as well as bearing the yoke of the Lord. Indeed, it is the spirit of resignation to God's will, and the zeal for your work which is manifested by you, that chiefly rewards us for the pains occasioned by our disappointments. And if any one should be tempted to a contrary course, we trust that God will give him grace to pause, and to repent."

He then endeavours to animate them by stating the important changes which had been made with regard to India, and the vigour with which the Christian public were taking up the Missionary cause. He adds:—

"Now, all this should both encourage and stimulate you.—It should encourage you, that so many are beginning to take an interest in the success of Missions, and that the prayers put up for you are continually increasing; and it should stimulate you to activity and perseverance, to consider how many eyes are fixed on your proceedings, and how many ears are open to receive tidings of your zeal and devotedness, and how many hearts will be gladdened by your piety, or pained by your failings."

In the instructions delivered to Mr. Butscher before his return, and transmitted to his brethren, the attention of the Missionaries had been particularly drawn to the great importance of commencing a systematic course of preaching among the heathen from village to village. The attempt had been made already, and failed, in a great measure from the influence of the Slave Trade; and they had been obliged to fall back upon their schools, as the chief instruments of doing good. But the direct preaching of the Gospel is so essential a branch of Missionary work, that it was felt that every effort should be made to overcome the difficulties.

The new interest which was now being taken in the spread of the Gospel among the heathen seemed to afford a fit occasion for urging this afresh; and Mr. Pratt writes accordingly to the Missionaries, Nov. 26, 1813:—

"The public are now beginning to take a warm interest in the Society's concerns. We have aroused their feelings and awakened their consciences. Many eyes are turned on our Missionaries. Unless the fruits of a Christian Mission now established for several years become visible in our Report of Proceedings, we shall very soon have to *defend* the Society, and to apologise for it, in respect to the Susoo Mission, rather than lay claim to the public favour and support. Schools are our foundation. We and our Missionaries did well in laying that foundation; but the foundation is laid in order to the rearing the superstructure. Success belongs not to us, nor to our Missionaries; but attempts and exertions do. The Christian public will be fully satisfied, if they witness these attempts vigorously made and patiently persevered in, knowing that God alone can give the increase and success."

At a later date he urges the same course on one of the brethren who had by that time acquired a competent knowledge of the language, and shews him how to proceed :—

"As soon as possible, devote yourself to the proclamation of the Gospel in the Susoo tongue. Collect them round you in smaller or larger numbers. The time is come! They know you now to be honest men. They have some esteem and regard for you. What might have been casting pearls before swine when you first went to their shores, seems now to be your urgent duty. Fear no scoffs nor opposition. '*Preach Christ unto them.*' Go as often, and as far, into the Susoo country as you can; and, as you go, at all convenient times and places, using that 'wisdom which *is profitable to direct,*' '*preach, saying, The Kingdom of Heaven is at hand!*' Let us have exact accounts of your Susoo preachings, at Canoffee and elsewhere: name your subjects, the number of your hearers, and the reception or rejection of the word. This is my settled counsel to you. Let it be known and quickly understood and felt all over the Susoo country, that you and your brethren have a message to deliver to that people from God. You know that I have hitherto said, 'Take their children; conciliate their regard; prove yourselves, even to *their* conviction, honest men:' now I say, 'Use the grand ordinances of God! deliver His message; proclaim the Saviour of the world!' "

But the continuance of the Slave Trade was an increasing source of trouble to the Missionaries. Although the British Parliament had abolished this nefarious traffic as far back as March, 1807, yet the African coast was infested by English smugglers and foreign traders. The hopes and fears of the friends of Africa were kept in constant exercise upon this subject for

several years. There was some expectation that at the Treaty of Paris in April, 1814, the immediate abolition of the trade would be made one of the articles by the Allies. This unhappily was not done. In November Mr. Pratt writes to the Missionaries:—

"The danger of our friends in the Rio Pongas from the Slave Traders alarmed us: and when the late Treaty at Paris (April 23, 1814) allowed the French to resume that traffic for five years, we anticipated the most fatal consequences. In the Missionary Register you will see the proceedings on this business. I am very happy to tell you, that last week Mr. Wilberforce sent me word that the Duke of Wellington had written to him from Paris to say, that the French had prohibited the Slave Trade to the north of Cape Formosa. I communicated this happy intelligence to Colonel Maxwell [Governor of Sierra Leone] on his calling here a few days since."

Notwithstanding this apparent improvement, however, the opposition created by the Slave Traders continued. The calamity at the settlement of Bashia, noticed in the following letter, seems to have been the act of an incendiary, instigated by persons connected with the trade. The fears here entertained regarding the Society's settlements were unhappily too well founded, as will be seen in the sequel.

"*To the Rev. L. Butscher.*

"London, *May* 16, 1815.

"DEAR BROTHER BUTSCHER—

"From your short letters of Feb. 22, I am not sure that you have received mine of Dec. 1, as that entered into the subject of the Bashia and Canoffee settlements; and insinuated the probability of its being expedient to give up Bashia, and to augment Canoffee. The sad disaster of the fires at Bashia may

seem to confirm this opinion, with respect to leaving Bashia: how far it may affect Canoffee I cannot say. The natives appear most unjust and ungrateful. What shall we say of men, who, after they have seen you residing in their country for no end but to confer blessings on them, will allow you to stay only on condition of selling by a larger measure than you used to do, and buying by a smaller!

"The revival of the French Slave Trade appears to have been the occasion of this renewed malice. You will rejoice to hear that that trade is now gone. Buonaparte is again on the throne of France! and one of his first measures was to abolish the French Slave Trade for ever [March 29, 1815]. His motives are obvious. He does it to conciliate this country, and to shew that his government could and would be more humane than that of the King. However, we must acknowledge the hand of Divine Providence herein."

In the midst of these trials and disappointments, it was some relief that the Missionary, who in 1807 was separated from the Society, was now, upon his manifesting proper contrition for his conduct, received back again into their confidence. His exemplary wife had been driven home in 1806 by severe illness, and had continued in England up to the present time; but upon her erring husband's coming to himself again, he wrote to her, after a silence of six years, entreating her to return to him in Africa, at the same time that he sought a re-union with the Society from which he had been so long disconnected.

The following letter from Mr. Pratt to this person is marked by a happy combination of faithfulness and affection:—

"London, *Nov.* 25, 1814.

"Dear H——,

"Long have I wished that I might be authorized to address you as a friend. I hope that time is come. Your letter to me of June 4th last, and that to your wife of June 6th, which she sent to me, I read to the Committee. We were all exceedingly rejoiced that God seems to be recovering you to Himself. I will confess to you that your letters did not seem to breathe a spirit of contrition and holy shame for your sins so much as we wished; and that they rather indicated that you were weary of your courses, through the sufferings to which they had exposed you, than deeply conscious of the dishonour which you had brought on the name of your Master.

"I say not this to afflict you. You are conscious to yourself of the real state of your mind. If God has, by His unsearchable mercy, given you to mourn over your sins, you will be glad to have your heart searched to the bottom. But I say it, that I may discharge the duty towards you of a sincere friend.

"The Committee receive you in the capacity of Translator of the Scriptures, and wish you to bend your whole time and information to this important work. You should not wish to come forward in the responsible character of a Missionary, till you have, by a course of consistent conduct, re-established your character. Be thankful that there is any employment in which you may be placed, and by which you may glorify God.

"But now what shall I say? What husband, circumstanced like you, could have expected to see a wife like yours, and seated as she was in the midst of a circle of most respectable friends at ——, who loved and esteemed her, and who have ever earnestly solicited the Committee to interpose, and not to suffer her to risk her invaluable life until she could be fully satisfied of your deep repentance and unfeigned regard? But what answer did she return? 'She felt it to be her duty to go to her husband, and she left all events with

God!' O, ——! ——! if the return of this heroic and blessed woman be not the means of fixing you in steady penitence and abiding usefulness, it will cover you with eternal shame and aggravated misery.

"But I pray God that you may walk together for many years, and take a large share in carrying our plans for the good of Africa into execution.

"Nothing will give me greater pleasure than to carry on this correspondence, which is now re-opened, for many years, as being 'of one heart and one soul' in the service of our Master. Many and great are the difficulties and trials through which my mind passes with respect to the African Mission; but I shall be relieved and rewarded to hear that you are become, by the Almighty grace of the Holy Spirit, a true penitent and a zealous labourer for our Lord.

"Believe me, your affectionate friend,

"Josiah Pratt."

It may be an unpleasing and painful task to bring to light the defects of good men; but it is one from which the faithful recorder of events must not shrink. We are all too well acquainted with the imperfections of the best of men, to expect that even sincere Christians should be invariably free from grievous offences. When these are unrepented of, and are continually recurring, we may indeed call in question the genuineness of the principles, and the sincerity of the motives, of those who are implicated. But where they rarely occur, and are followed by unfeigned sorrow and true repentance, we have surely every reason to judge most favourably of the parties, and to estimate their Christian character very highly.

It is with such feelings as these that the following

letters will be read, in which integrity and faithfulness in inflicting necessary rebuke are so well combined with tender sympathy towards those who had been "overtaken in a fault."

The first is to one who stood clear in the unhappy, though only temporary, difference, which occasioned the correspondence:—

"London, *October* 18, 1815.

"The deaths of our labourers deeply affect us; but I cannot say that they so deeply affect me, as the errors and infirmities which accompany some of the survivors. I must say, dear W——, that your spirit and conduct have been a great refreshment to my mind. I have trembled to open the letters of others, but I always open yours with pleasure and confidence. I was reading this morning in my chamber the 2d chapter to the Philippians; and when I read the beginning of that chapter I said to myself, 'Did the brethren in Africa, who are complaining one against another, ever read this passage? Do they know that there is such a passage in the Word of God?' And when I went on and read, 'Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life';—when I read this, I said: 'Is not this Word written, as it were, expressly for them? Is it any wonder that the crooked and perverse nation among whom they live are little the better for them, while these murmurings and disputings shew that they are *not* 'blameless and harmless, the sons of God, without rebuke,' and that they do *not* 'shine as lights,' 'holding forth the word of life?'"

"I have referred the brethren —— and —— to that chapter. Perhaps you will read to them what I have above said to you upon it. You may do this without letting them hear

the remarks which I have thought it my duty to make to you on your own spirit."

To the senior of those who were in the wrong he writes as follows:—

"London, *October* 18, 1815.

"It grieves us to the heart that you are not all at peace among yourselves. We cannot approve of the manner in which you speak of your brethren. On whichever side the fault may lie of want of concord and forbearance and love, there is a harshness in your way of speaking that is quite contrary to the 'meekness and gentleness of Christ.' See Philippians, chap. ii. Brother —— will perhaps read to you what I have written to him on this chapter.

"We have heard various reports, which make us fear and tremble. The Committee are determined to know the true state of things; and to see, as far as they can, with their own eyes, and to hear with their own ears. If evils have been committed, in the strength and by the grace of God they must be repented of, and must be put away. A Christian Society, leagued for the noble purpose of promoting the kingdom of the Lord, cannot and will not countenance or wink at any thing dishonourable to the Christian character."

The following reply from the Missionary to whom this letter was addressed, will please the reader:—

"Your letters of August and October I met here in the Colony. My perusing them, and the subsequent effect they made on my mind, produced much thankfulness for the kind admonitions and reproofs you gave me, in consequence of the inconsiderate and harsh expressions in my letter of June 20. Do not think I say this in a hypocritical way, but that I speak in truth and sincerity. *What I feel*, after having done wrong (though perhaps not having deviated from the truth), I may not be able to express. In such cases then I cannot rest till I lay such feelings before my Heavenly Father, in order

to obtain peace and forgiveness from Him: and having obtained these, it cannot be hard for me to ask and expect pardon and forgiveness from those I may have offended. Let then, I pray you, this fault or faults be buried in the multitude of God's mercies, and in the heart of the honourable Committee, who, I trust, are merciful, even as their Father is merciful."

An interesting young African, Jellorum Harrison, after passing several years at Karass, in Georgia, had been educated by the Church Missionary Society for the office of a schoolmaster. After several months' residence in England for this purpose, he returned to his native country in 1814, and was stationed at one of the Society's settlements, in the vicinity of the possessions of his father, who was an African Chief. Mr. Pratt seems to have apprehended that the unhappy occurrences above referred to—though of brief duration and soon forgotten by the brethren—might have had a bad effect upon the mind of this young disciple. The following is an extract from an admirable letter of caution and admonition which he addressed to him:—

"London, *August* 10, 1815.

"Suppose that many things have been wrong, you, Jellorum, ought to know by this time that the bad management of good things does not make them evil. If God bestow His grace upon you, and render you humble and diligent, you will be an unspeakable blessing to your countrymen. My dear Jellorum, *you know* our sincerity; *you know* our unfailing wishes for the present and eternal welfare of your countrymen; *you know* their wretched state without the Gospel of Christ; and you have much, very much, to answer for, if you do not second and promote to the utmost of your power all our plans and efforts. You may see many infirmities, and even

much evil, in the persons employed by us. If you do, tell us so with a sincere and charitable mind. But, oh! 'let this mind be in you which was in Christ Jesus.' Pray to become humble, and disinterested, and self-denying, like your Master. Tell every one of your family, and all around you, that 'the blood of Jesus Christ' alone 'cleanseth from all sin;' 'that no other foundation can any man lay than that which is laid, which is Christ Jesus;' that 'the times of their past ignorance God winked at, but now commandeth all men everywhere to repent; because He hath appointed a day in which He will judge the world in righteousness, by that Man whom He hath ordained.'

"Read St. Paul's Epistles to Timothy and Titus, and then bow your knees to your Heavenly Master, and fervently beseech Him to make you, in your spirit and temper, in your principles and aims, in your character and conduct, a kind, and considerate, and faithful guide of your countrymen to Him who died for them. True Religion is the same, and unchangeable, even if all whom you know as professing it were hypocrites. To your own Master you stand or fall. And you must one day account for all the light you have received, and all the affectionate entreaties which I and others may have used to you, and all the opportunities which God now puts into your power.

"I write these things not to grieve you; but to put you on your guard. I know well, that even you, who have seen so much of the truth and power of religion, are still reluctant to think of your own country as so debased and degraded as it really is. But if a fond attachment to it, as your country, prevents you, with all your past advantages, from seeing its deplorable condition, we can only pray to God to open your eyes.

"I have, notwithstanding these my views and fears, great hopes, dear Jellorum, that God will give you the grace of His Holy Spirit, that you may labour without ceasing to make known our Lord Jesus Christ to your countrymen."

The following letter affords another instance of the faithful and affectionate interest with which he watched over the conduct of those employed by the Society in its foreign labours. It was written to a young African, whose conduct was not satisfactory after he became employed as a schoolmaster, although he had often made great promises and high professions :—

"*March* 8, 1816.

"DEAR ———

"I was happy to receive your letter, because you therein profess yourself anxious to benefit your countrymen. You made many professions of the same kind, indeed, when you were in England; but I am sorry to say you have much disappointed our expectations. As to any false accounts which you say have been sent to us of your conduct, the thing speaks for itself. What have you done to bring your poor countrymen to know the Saviour? How far has your temper shewn them what great things Divine grace has done for true Christians?

"I might go on to ask many questions of this nature; but I forbear. You appeal to the Searcher of hearts and to the awful tribunal of the Last Day. Yes; keep these ever in your eye, and not merely on your tongue, and then the intelligence concerning you which we shall receive will be, that ——— ——— is humble, contrite, meek, and lowly of heart; that he is chaste, and temperate, and diligent, and zealous; that he studies the Scriptures and prays; that his whole trust is in the Saviour, and that his whole life is devoted to Him.

"May it please our Lord to make you such a Christian as I have described!

"I am, your affectionate friend,

"Josiah Pratt."

It was about this time, after such a long series of disappointments and painful occurrences, that the first dawn appeared of that success for which the Society had so long prayed and waited. It pleased God so to overrule events, that the very curse of West Africa, and the grand hindrance to all Missionary efforts, was indirectly made a chief instrument in bringing about this happy change. On the 21st of November, 1814, Mr. Pratt writes to Mr. Butscher :—

"It appears to me that the Providence of God is preparing for you a situation in which you may be more useful than in that of Colonial Chaplain.

"It has been impressed on my mind of late that we ought to make exertions within the colony. Governor Maxwell tells us that there are not less than 10,000 people under British authority there. Most of these are at present heathens. The French will now begin to smuggle, as well as the English. This will increase the number of re-captured adults and children. The colony must be their place of refuge, and it might be their place of Christian instruction. And what body of persons so fit to undertake this labour of love as our Society?

"I have therefore suggested to the Committee, and the proposal has been approved by them, and heartily agreed to by Governor Maxwell, that we should form an Establishment near Freetown, on a considerable scale. Some hundred acres of land in a healthy and fertile part of the higher grounds should be granted to the Society."

The Abolition of the French Slave Trade, as well as of the English, led to the capture of a vast number of smuggling slave ships, from which multitudes of wretched captives were liberated, and al-

lowed once more to breathe their native air in Sierra Leone, whither these ships were always taken. A wide field of usefulness was therefore now at length opening to the efforts of the Missionaries. Native Africans from as many as thirty different nations were congregated together within the range of the colony; and the time of God's mercy seemed to be drawing near. It might be said, by an accommodation of the words of the Psalmist, when the Almighty had suffered the trade to exist, and at length overruled it for good, *The* cruelty *of man shall praise Thee, and the remainder of it wilt Thou restrain.*

The Church Missionary Society had long been desirous of finding a fit person who would be willing to take a voyage to Africa—to inspect the Mission, and gather such information as should enable the Society to put their affairs on a better footing, and enlarge their efforts with fresh zeal. Such a person was found in 1815, and Mr. Pratt announces the event to the brethren in Africa:—

"An excellent and able friend of the Society, Mr. Bickersteth, of Norwich, is about to be ordained. He will then sail for Sierra Leone as the Society's Visitor."

On the 29th of December he accompanied his friend — now made his co-adjutor, as Assistant-Secretary — to Deal, where he was to embark on his important errand. But, as the wind became unfavourable for sailing, they continued together for four days, conferring on the affairs of the Mission about to be visited.

Mr. Bickersteth finally left the shores of England on the 24th of January, 1816, and after spending three months in Africa reached home on the 18th of August. The object of his visit was fully accomplished. On the 13th of September a Deputation of the Society waited on Government to propose various arrangements, suggested by the information which Mr. Bickersteth had brought home, and by the plans and representations of the Governor of Sierra Leone. Among these, it was proposed to divide the Colony into Parishes, and to increase the number of English Clergymen and schoolmasters, for the effectual care and instruction of the re-captured Negroes. The Government fully concurred in these plans. The division speedily took place; and patronage was extended to the Church Missionary Society by a share of the salaries of the Missionaries being defrayed from the public treasury.

But during this encouraging aspect of things, the hand of death was not arrested. Early in 1816, before Mr. Bickersteth's return, intelligence was received of the removal by death of six individuals connected with the Mission.

To the Rev. G. R. Nyländer Mr. Pratt writes:—

March 6, 1816.

"Letters of a later date than yours apprise us of the death of brother Sperrhacken and his child, and the illness of his widow, and the other awful inroads which death has lately made upon your number. What can we say to these affecting dispensations? 'I was dumb, because it was Thy doing: but take away from us the stroke of Thy heavy hand.'"

To the Rev. Melchior Renner, the senior Missionary, he says:—

"By the *Echo*, which conveys this, four schoolmasters with their wives sail for your unhealthy shores to assist in supplying the places of the dead—'cast down,' indeed, at the melancholy tidings, 'but not in despair.'"

And he refers to the same subject in a letter to Mr. Butscher, in which he also mentions the four schoolmasters by name:—

"The sad intelligence which your last letters communicate almost brings us to a stand. We now send forth, however, in humble reliance on Divine mercy and power, Messrs. Horton, Jost, Düring, and Johnson, with their wives. They felt some fear on the receipt of the melancholy tidings of the death of their predecessors; but they set forward in faith, committing themselves to the Lord."

It was this "humble reliance on Divine mercy and power" which could alone sustain Mr. Pratt and his friends under these heavy visitations. If any one feeling is impressed upon the mind more than another, in reading through his numerous letters during the first twelve years of the African Mission, it is admiration at the strong faith and untiring perseverance, which carried him through so many disappointed hopes; and which no doubt tended largely to sustain the faith and courage of the labourers abroad and friends at home. Fully to appreciate the trial, it must be remembered that this was the first and, as yet, the only Mission in which the Society had made the experiment of sending Missionaries to convert the

heathen. They had no instances of eminent success attending their efforts, to encourage them to persevere; and without a firm belief in the simple Word of God, and a comprehensive view of the duty of making every possible sacrifice to communicate the Gospel of Salvation to a lost world, they must have sunk under their overwhelming difficulties.

In addition to the painful inroads which death was making upon the labourers, other troubles pressed upon the Mission. The indomitable perseverance of the Slave dealers, who carried on their traffic by smuggling in spite of the trade having been abolished, compelled the Society to abandon, first, the settlement of Bashia in 1816, and then that at Canoffee in 1817-18. All the toil and patience of the past twelve years and more seemed now to be utterly lost. This was enough to try the stoutest heart. But Mr. Pratt's faith did not waver. After announcing these new and aggravated causes of discouragement, he adds—"But God's time for mercy on Africa WILL STILL COME!"

We shall see hereafter that this assured hope was fulfilled; and in the manner and direction in which he seemed now to be looking; if we may judge from his letter of 1814 to Mr. Butscher, already quoted.

We should mention, however, that distressing and discouraging as these events were, the labours of the Missionaries had not been wholly without fruit, even in those parts which they were now compelled to abandon. They carried with them to the colony

several Susoo youths, whom they had educated in their school. Some of these turned out well, especially Simeon Wilhelm, named after the Missionary who had been his instructor in the school, first at Bashia and then at Canoffee. This youth accompanied Mr. Bickersteth to England; and died in 1817 at the Church Missionary House, Salisbury Square—a bright ornament to the Gospel, and a most blessed first-fruits of the harvest which was to follow.

It was primarily through the exertions of one of the four schoolmasters just mentioned, Mr. Johnson, that the happy work, which we shall have to narrate in a future chapter, commenced in the colony. He appears soon, by his industry and Christian zeal, to have attracted the notice of the Governor: for Mr. Pratt writes, July 11, 1817, to his friend the Rev. William Garnon, who went to Africa in 1816 as Government Chaplain to the colony:—

"The Governor has highly commended Johnson to Earl Bathurst [then Secretary for the Colonies], and has been requesting that he may be appointed a Chaplain."

Then afterwards:—

"We trust that all your feelings and hopes respecting Mr. Johnson will be realized. The good work which is going on at Regent's Town [the parish in which he laboured] is an abundant reward to us for all our money and anxiety."

To Mrs. Garnon Mr. Pratt writes by the same opportunity, now especially anxious to avail himself of every means of gaining accurate information regarding the progress of the good work:—

"London, *July* 11, 1817.

"MY DEAR FRIEND—

"I hope you will continue the correspondence which you have kindly begun: particularly let me beg of you to watch the various incidents which may take place in the schools or among the Negroes, that you think will be interesting to our numerous friends. You know how much the heart is affected by the relation of the working of Divine grace in others; and, blessed be God! we hear that now from Africa for which we have long looked and prayed. We must expect checks and disappointments, and we have now quite enough of them to call for all our faith and patience; but let us look to our blessed Lord, and lean on His Almighty arm. We rejoice much to hear of your health and Mr. Garnon's. The next letter will perhaps apprise us that you have not escaped the effects of the climate; and from what I hear I should be disposed to wish, if it were right to wish on the subject, that you might have an early seasoning, as we are told that it is severe in proportion to its being deferred. You are, however, in the hands of the Lord; and He will do all things in mercy and love.

"I am glad to hear that you spend as much time as you can among our mountaineers. We hope to send out a second Chaplain, which will enable Mr. Garnon to pass more time with you there.

"Pray write to me as often and circumstantially as you can; and remember that facts and circumstances communicated to me, if likely to edify others, and increase their love and zeal, will soon find their way into print, and be circulated by thousands; while if you send them hither and thither to your friends, they may not be heard of beyond their own circle: and if to such circumstantial communications from you I should return but brief replies, attribute this entirely to its true cause, the entire occupation of my mind and time in the work of the Society.

"But whether my letter to you be short or long, I have you in my heart. My earnest prayers, my dear friend, are put up for you to the God of our fathers, that being strengthened with might by His Spirit in the inner man, both you and your dear husband may find 'Christ dwelling in your hearts by faith.'

"I am ever, dear Mary,

"Your affectionate friend,

"Josiah Pratt."

Mrs. Garnon's family had resided at Birmingham, and were well known to Mr. Pratt, as is implied in his expression "the God of our fathers."

Within a year and a few days after this was written Mr. Garnon and three persons connected with the Mission were in one week cut down by death, in the midst of their valuable labours.

Together with the above letters Mr. Pratt sent the following to the individual, whom God was beginning so greatly to prosper in His work:—

"Church Missionary House, *July* 11, 1817.

"DEAR JOHNSON—

"I am happy to address you as a brother engaged in the great work of our blessed Master, and to see that God is with you of a truth.

"We particularly wish you to give us details of all striking conversations between yourself and the poor Negroes, who are under the evident teaching of the Holy Spirit. Write them down as soon after they take place as possible, word for word. We shall choose out such parts as we think useful: and you know, as face answers to face, so does the heart of man.

"Our Heavenly Master has honoured you, dear Johnson, in making you an instrument of conveying the greatest of all

blessings to perishing souls. Now be prepared for discouragements and temptations; but lean on the wisdom and strength of your Lord. I trust and pray that both you and your wife will be kept near to Christ in prayer, and faith, and holy love, and obedience. You may be sure that Satan will 'sift you as wheat,' if permitted; but your Great Intercessor will plead for you and sustain you.

"Mr. Bickersteth is now absent, travelling in the north of England, to beg for our Society. He rejoices greatly in your joy; and remembers you affectionately in prayer. Indeed, in our Saturday-Evening Prayer Meetings, held here regularly at seven o'clock, we bring poor Africa always before the Throne of Grace, and with more hope and comfort than we have done before. It gave us much pleasure to find how you were comforted in the thought of our prayers.

"By your last, of March 11, I learn that you had received mine of December 27, 1816, and felt some apprehension under a sense of your own inability for the work of the ministry. We learn, by a letter from Mr. Garnon, of April 1, that you were solemnly dedicated to that work on the preceding day. *Who*, indeed, *is sufficient*, dear brother, *for these things? But all our sufficiency is of God.* May you find this daily and hourly fulfilled in yourself!

"Remember us all affectionately to your wives, and to all the Christian Negroes. Tell them from us to cleave to the Lord Jesus, and to pray and strive to be like Him; and tell them, that to hear of their being Christ's servants comforts our hearts. We think all the money we have spent, and all the trouble we have felt, rewarded over and over again in winning one soul to Jesus.

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

"I am, dear Johnson,

"Ever affectionately yours,

"Josiah Pratt."

Before quitting the Africa Mission it should be mentioned, that a scheme was once entertained by the Society of purchasing a ship, to enable them to carry on a more regular intercourse with their Mission than the vessels to that coast had hitherto permitted. Dr. Buchanan called their attention to the subject in his Anniversary Sermon in 1810; but it does not seem to have been seriously entertained till 1815, when the proposal appears to have been made afresh during the Second Anniversary of the Church Missionary Association at Bristol, and the matter was taken up with much spirit. It was proposed by the Clergy of Bristol that the projected ship should be named after Mr. Pratt. This circumstance is here mentioned for the sake of introducing the following extract from his reply to the gentleman who wrote to him on the subject, as it well illustrates a prominent feature in his character:—

"CHURCH MISSIONARY HOUSE, *April* 22, 1815.

"MY DEAR FRIEND—

"I am just returned from a most successful Missionary tour: Bristol (as you know), 800*l.*; Manchester, 700*l.*; Staffordshire, 250*l.*; Derbyshire, not yet known.

"I was much surprised by yours of the 17th inst., apprizing me of what has already been done in your neighbourhood towards furnishing a ship for the use of the Church Missionary Society, to be called after my name. I feel most deeply your love. Do with my name what you will when I rest in the bosom of my Lord; but I can never consent to have it used, under the circumstances of the case, in the manner which you propose, while I live and hold the office which I do."

Mr. Pratt proposed that the vessel should be called the "William Wilberforce:" but although the subscriptions were large the first year, they afterwards declined, the required sum, 6000*l.*, was never realized, and the scheme was relinquished, and has never since been resumed. The chief considerations alleged by Dr. Buchanan in favour of the scheme—viz. necessity of conveyance for the Missionaries, of regular supplies, and of frequent communication with home—have been met by the rapid extension of our colonies and commerce to the remotest parts of the globe: the ordinary means of transit and communication with the Missions have become more abundant and economical, than those which could be furnished by ships chartered for the express purpose. The arrival of a messenger this very year in only *ninety* days from our New-Zealand Mission at the Antipodes, is a striking proof with what ease the servants of the Lord can now "run to and fro in the earth" on their blessed errand. Nevertheless, the proposal above referred to proves the high estimation in which Mr. Pratt and his services were held; and though he modestly declined it, yet it doubtless animated him to prosecute his labours with fresh zeal, to find that they were so kindly appreciated by his brethren.

CHAPTER VIII.

1809—1817.

THE REV. S. MARSDEN VISITS ENGLAND—SUGGESTS A MISSION TO NEW ZEALAND—RETURNS WITH SOME SETTLERS—DUATERRA—A SCHOOLMASTER AND HIS WIFE SENT OUT—ALL EFFORTS FOR A LONG TIME UNAVAILING—AT LENGTH MR. MARSDEN VISITS NEW ZEALAND, AND THE FIRST CHURCH MISSIONARY SETTLEMENT IS PLANTED THERE—DEATH OF DUATERRA—MOWHEE VISITS ENGLAND—DEATH OF MOWHEE.

In the year 1808 the Rev. Samuel Marsden, Chaplain of Port Jackson, during a visit to England, had called the attention of the Church Missionary Society to the Islands of New Zealand, as affording a promising sphere for their exertions. His proposal was that they should commence by establishing a settlement on one of the islands, with a view of promoting the arts of life and ultimately the spiritual good of the natives, who were described as "men of naturally acute and superior minds." His Majesty's Minister for the Colonies gave the most friendly assurances of good will to the Society's design, and sent instructions to the Governor of New South Wales to afford the settlement, when formed, his countenance and support.

In August, 1809, Mr. Marsden left England with two young men, one of them married, who went out as settlers under the protection of the Society. The following letter will shew the primitive manner, in which this Father of the New-Zealand Mission entered upon his great enterprise:—

"*Rev. S. Marsden to Rev. J. Pratt.*

"Cowes Roads, *Aug.* 28, 1809.

"Dear Sir—

"We are now waiting for the wind to change in Cowes Roads: as soon as it comes to the east we sail. William Hall, his wife, and John King [the two settlers], are on board, and well. I have no doubt that they will be pretty comfortable. John King I take entirely to myself; he will live in the same manner as my family. William Hall, as he has a wife, will require a little more attention. I have laid in for him two sheep and one dozen fowls: in case they should want, now and then, a little fresh meat, when we kill a sheep we shall give them a part.

"I was very happy to find, when I went on board, a New Zealander, a very fine young man, who came lately to England, and is now going back again to his own country. I hope, with a little assistance, King and Hall will be able during our voyage to get some knowledge of the New-Zealand language. As soon as we are a little more settled and prepared for sea, I shall endeavour to assist them, with the New Zealander, to draw up a short vocabulary. The common terms, I think, of the language they may acquire; and by daily conversing with him, may prepare their minds for more easily understanding the natives when they arrive.

* * * * * * *

"Mrs. Hall is a very valuable woman. I am very much pleased with her indeed; and shall endeavour to make them comfortable. After all our nonsense with the captain, we have got all our things on board—our live stock, hay, corn, &c.—and are all very good friends.

"I preached yesterday for the first time. We have more than 400 on board, have had two children born since we embarked, and shall have many more. I will write again from the first place we touch at. Excuse great haste, as I write these few

lines in the midst of bustle. With my kind respects to Mrs. Pratt,

"I remain, Dear Sir,

"Yours sincerely,

"Samuel Marsden."

The settlers, on their arrival at Port Jackson, remained there under the care of Mr. Marsden, watching a favourable opportunity for entering upon their work. The name of the young chief mentioned in Mr. Marsden's letter was Duaterra: he was related to the principal chiefs of the Northern Island of New Zealand, and was himself heir to a considerable territory. The return of this young man in the same vessel in which Mr. Marsden and his companions sailed, was looked upon as a token for good, and indeed proved to be so. He became much attached to the two young men sent out by the Society; and remained at Port Jackson under Mr. Marsden's instructions more than three years, preparing himself upon his return to promote the good of his countrymen. Mr. Marsden writes to Mr. Pratt:—

"Duaterra is a very uncommon character. His moral deportment is blameless. His mind is wholly bent on establishing a Sabbath Day at New Zealand, and on introducing the knowledge of the Supreme Being. While he lived with me he acquired all the knowledge he possibly could, with a view of imparting it to his people: he understands many of the operations of agriculture."

In 1813 Duaterra returned to New Zealand; and was received back with great marks of esteem, and appointed King at the Bay of Islands, which after-

wards became the chief scene of the Society's operations. And in the same year, the Society sent out to Port Jackson a Schoolmaster (Mr. Kendall) and his wife, who, in 1814, with one of the settlers, paid a visit to the Northern Island in a vessel which Mr. Marsden had purchased for the purpose. They returned with various chiefs and other natives, who were induced to come to Port Jackson to promote the Society's objects by acquiring useful knowledge. Mr. Pratt writes, in reply to a letter he received from Mr. Kendall:—

"Your account of New Zealand excites ardent expectation and hope in my mind that God will condescend to employ us and you as instruments of conveying eternal blessings to that noble race. Go on, my dear friend, in the strength of the Lord, possessing your soul in patience, and quietly labouring till your evening of rest shall come. There is no greater honour than in being employed in increasing Christ's kingdom among men, and especially among the Gentiles.

"You feel the want of a regular authority as a Clergyman; but let not this trouble you: you may do every thing in a heathen land, under the character of a Catechist, except administering the Sacraments; and the time may come, at no great distance, when we may send out some Lutheran Clergymen to your aid, who may admit you, according to the authority which their Church vests in them, to Holy Orders, if that should be found necessary. But my counsel is to go on contentedly, doing the work in which you can consistently engage."

He writes also to Mr. Marsden, proposing that Mr. Kendall's visit to New Zealand should be followed up by his returning with others, that they might endeavour to gain a footing in the country.

"*August* 13, 1814.

"Send over thither some promising young men, if you can find them. Let them break up the ground as settlers, and act as Schoolmasters and Catechists. Only let a promising beginning be made, and we will send you some Clergymen from home to pass their days among that interesting people. If you can form an Auxiliary Society, which will give us a good hope that our designs will be perpetuated when your own labours or those of your worthy colleagues are over, we shall be encouraged to commit any reasonable funds to your disposal: for the members of the Church answer so readily to our call, and manifest such willingness to take their full share in the noble efforts of these days to bless the heathen with the Gospel, that, let us but shew them a fair opening for exertion, and they will support all our efforts. * * * Nor have I any hesitation, my dear Sir, in saying, from the spirit and zeal which I find wherever I travel in the cause of the Society, that the members of the Church will support us in expending as *many thousands* per annum, in prudent attempts to civilize and evangelize the New Zealanders, in proportion as God opens before us promising means and opportunities, as we have now authorized you to appropriate *hundreds*.

"Your heart is much set on New Zealand, and so, I confess, is mine. Your representations have turned my mind to this subject; and it appears to me that our Gracious Master having given a considerable degree of strength to the capacities of the Church in your quarter, to support our designs towards New Zealand, we are specially called on to cultivate that promising field."

The Society was very greatly indebted to Mr. Marsden, for the deep interest and the unremitting exertions which he made, in attempting to commence a Mission in such a distant and savage region. It was not without cause that he was styled 'The Father

of the New-Zealand Mission.' "Your efforts," Mr. Pratt writes to him, "for the good of the New Zealanders and the South-Sea Islanders, will call down blessings on your memory from generations yet unborn."

The exertions were for a long time as unavailing as they were persevering. But the intercourse Mr. Marsden had with the chiefs whom Mr. Kendall brought over with him to Port Jackson, seemed to be opening a way to this hitherto inaccessible country. Mr. Pratt writes to him again :—

"*August* 12, 1815.

"Your reports of the chiefs have delighted us all. You will see, in the numbers of the 'Missionary Register' now sent, that we think your accounts likely to increase the zeal and ardour of our members."

But he brings forward his West-Africa experience to moderate eager expectations, and to shew where they must look for help :—

"We would not be too sanguine. Our delays and discouragements in Africa teach us to sow in patience and hope, and not seldom in tears. Some difficulties, indeed, of that Mission are very peculiar, and such as we have no reason to expect in New Zealand; yet we would never forget the general lessons of quiet and submissive acquiescence in the will of God which those difficulties ought to teach us."

Five years were, in fact, spent in waiting for a favourable opportunity. The vices of our own countrymen had unhappily instigated the natives against us. At length the way was opened through the influence of Duaterra; and Mr. Marsden sailed with the

chiefs and the three Englishmen and their families, and planted the first settlement of the Church Missionary Society, on the 24th of February, 1815, at Ranghee Hoo in the Bay of Islands.

In the meantime intelligence reached England of the death of the promising young man who had been so friendly and serviceable. He died, alas! before it was clear that he had received the truth of the Gospel in his heart. To the same friend Mr. Pratt writes:—

"Many things arise to damp our spirits; but we must pray for faith and patience. The heathen of New Zealand shall one day be brought to know the Lord: and future Duaterras shall die, not as that poor fellow did, in clouds and darkness, but in the light of the Lord."

Of the death of another of the young chiefs, however, whom Mr. Marsden had brought back with him, better news was soon to be told. An ardent desire to see England had induced Mowhee, after his return to New Zealand from Port Jackson, to visit this country. Working his passage as a sailor, he arrived in London in May, 1816, where he was befriended by the Church Missionary Society. But he soon sickened, and in less than eight months was brought to the grave. After adverting to the character of Duaterra in the following words of the Seventeenth Report, "We leave this lamented chief in the hands of Infinite Mercy," Mr. Pratt proceeds:—

"Of one of his countrymen who has, like him, left this world, no anxieties whatever rest on the mind with respect to his eternal safety. Mowhee, with whose name the reader of Mr. Marsden's Narrative will be acquainted, has left his earthly

remains with us in this land, but his soul is with his Lord; and the first-fruits of New Zealand have been doubtless gathered into the garner of Heaven, and are a pledge of that abundant harvest which will one day be there safely housed for ever!"

The success of the attempts to obtain a footing in the country of these chiefs, was cheering news to the friends of the cause, as Mr. Pratt tells Mr. Marsden, in acknowledging the receipt of the journal of his visit:—

"*June* 7, 1817.

"The account of your visit to New Zealand, as published in the November and December 'Registers,' has most warmly interested all our friends, and has called forth much prayer, that the New Zealanders may be taught the way of salvation.

"You will observe," he adds, "by the February 'Register,' that we have lost Mowhee, who is gone, as we are well persuaded, to the heavenly rest. His history has awakened fresh sympathies and feelings for New Zealand.

"We have had a conference with some of our Vice-Presidents respecting the aggressions and cruelties of South-Sea whalers, and have determined, in consequence of your representations, to present a Memorial to Government on the subject. It is already prepared, and will, as we hope, be presented in a few days, and obtain some legal and adequate protection for the New Zealanders.

* * * * * * *

"You will see in the 'Register' a full view of what is doing in every part of the world. Our Annual Meetings become more heavenly and more interesting every year.

"We are cheered by the hope that our Saviour is using us as His instruments, in a day when the signs of the approaching of His kingdom in every part of the earth become more and more plain. We are persuaded that it is His grace which has

inclined your heart to be willing to make many sacrifices and undergo many labours, and go through evil report and good report, for the promoting of that kingdom which shall at length be established in all the earth. May we give all the glory to Him, and never be weary in His cause; and we shall doubtless have our reward when we meet before His throne.

"I am ever, My Dear Sir, affectionately yours,

"Josiah Pratt."

At the date of this letter, the Church Missionary Society had fairly entered upon the three chief scenes of its operations—Africa, New Zealand, and India. In this encouraging expansion of its benevolent efforts Mr. Pratt could not but rejoice. In appealing for larger funds to meet the increasing demands, he thus alludes to it:—

"It is a peculiar glory of institutions like ours, that they connect every one of their members with the whole race of their fellow-men, and that for the relief of their most urgent necessities. The steady contribution of the Society's humblest friend is felt by the African, by the New Zealander, and by the Hindoo. The Child, the Servant, and the Labourer are raised in the scale of intelligence, of motive, and of feeling. They are drawn out, by these contributions, beyond the little circle of their own interests and concerns; and begin to understand and to appreciate the high honour of being allowed to take a share in the chief work of mercy—the salvation of the world."

CHAPTER IX.

1815—1818.

A LARGE NUMBER OF CANDIDATES OFFER THEMSELVES FOR MISSIONARY WORK—MR. PRATT'S MATURED VIEWS ON THE QUALIFICATIONS OF MISSIONARIES—THE REV. THOMAS SCOTT RELINQUISHES THE EDUCATION OF CANDIDATES—THE BÂSLE INSTITUTION—CORRESPONDENCE WITH THE REV. J. BLUMHARDT—THE INSTITUTION AT ISLINGTON FOUNDED.

The awakened zeal of the Church manifested itself about this period, not only by the increased funds which were poured into the Missionary treasury, and the many prayers offered up for the Divine blessing, but also in the increasing number of those who willingly offered themselves to labour among the heathen.

At first, the main difficulty lay in finding men both willing and able to devote themselves to this arduous calling; and for several years, as we have seen, none such were to be met with among our own countrymen. But in 1815 Mr. Pratt was able to say:—

"The Committee had too often to complain, in past years, that so few offered themselves to this office. They have now to report, that the number of candidates is so great, that they do not feel themselves warranted, even by the present flourishing state of the funds, to embrace all the desirable offers of service which are made to them."

At the same time we find him writing to the Rev.

John Jœniké, the venerable head of the Berlin Seminary, informing him of this change, and that they were not now dependent on foreign aid.

"*Nov.* 1, 1816.

"In thus, for a time at least, taking leave of you, we beg you to accept our hearty thanks for all the kind assistance which you and your friends have rendered to the cause of our common Lord and Master. You will rejoice that His kingdom flourishes among us, and that His servants are offering themselves to promote it among the heathen.

May our God bless and strengthen and comfort you in your declining years, and may we all meet in that world where our labours shall end in eternal repose!"

But amongst those who offered themselves for Missionary work, there were some whom he thought it desirable to advise "well to count the cost, and to view impartially their own situation and character." And this advice was the more necessary, as his "reasonable expectations and hopes had not been without disappointment." The experience afforded by the West-Africa Mission, had enabled him to take an enlarged and comprehensive view of the elements necessary for the formation of an efficient Missionary character. In the following admirable paper, which he drew up in the beginning of 1817, he has very ably embodied his thoughts and views on this subject:—

"Not a few of the present race of Missionaries emulate the virtues of the best of their predecessors, and are the happiness and honour of the bodies to which they belong; and many more are devoting, with all simplicity, the talents entrusted to

them to the honour of their Lord; but there are some of less weight of character.

"We do not speak of those shades and gradations of character which are inevitable in such a body of men; nor of that variety of talents which the Great Householder commits, for wise purposes, to His servants: but we speak of those imperfections which have, in different degrees, disappointed the reasonable expectations of the Societies by whom such persons have been prepared and sent forth, at a great charge on public charity.

"It may be beneficial to trace the operations of a mind of this description, in offering itself to the Missionary service. An honest zeal springs up in a man newly awakened to feel his own obligations to redeeming mercy, to communicate the knowledge of salvation to others. Missionary Sermons, or Meetings, or Publications, awaken his attention to the awful state of the heathen world. He offers himself to this service; he persuades himself that he is sincere, and he really is sincere. Prudent counsellors advise him to much prayer, self-examination, and a diligent study of the Missionary work and its difficulties, with his own fitness for the labour; and they give him faithful intimations of their own judgment respecting him. These may happen to be somewhat humbling, and he receives a little check in his view of himself. But he goes to his preparatory work under the strong bias of new-kindled zeal, with little real self-suspicion, and with little actual discernment of motives; and his conclusions are, of course, favourable to his wishes. He perseveres, and prevails; and at length sets forth on his high errand, not to teach, alas! so much as to learn!—to learn that he has deceived himself, and misled others—that he is not sufficiently dead to the world—that he is unreasonably careful about his convenience and comforts—that he cannot deny his whole self—that he cannot, in lowliness of mind, esteem others better than himself—that he cannot keep his eye off his own things to look with kind consideration and

strict impartiality on the things of others—that he cannot lie at the feet of his Master, and at the feet of his brethren, for his Master's sake. He learns somewhat of these painful lessons before he reaches the heathen shores; and when he enters on his work, still he has much to learn before he can effectually teach. He counted little, in theory and at home, of privations, and difficulties, and opposition, and enmity, and strange manners, and new modes of thinking, and prejudices, and dulness, and disappointments. He read of all these, and thought lightly of them; but he has now to learn that he is come to this arduous work inadequately prepared—that, as he knew but little of himself, so he knows but little of those among whom he is to live—that he wants that good sense, that intelligence, that self-command, that unwearied patience, that condescending kindness, and that knowledge of the heart which are absolutely requisite to the full discharge of his high calling. And well will it be for him if he discern this; and if, feeling his own deficiencies, he go humbly to his Heavenly Master, and diligently learn, that he may be enabled well to occupy such talents as may have been entrusted to him in teaching others. The wisest and best of our Missionaries must learn in this way: but they know this; and their good sense, and their diligent study of their own hearts and of mankind, have prepared them to learn with rapidity, when on heathen ground, the best methods of commending their message to the men among whom they are to live: while others will give way to discontent, and peevishness, and selfishness; and will grow listless, and ultimately, unless Divine mercy arrest their progress, utterly unprofitable in the great work which they have undertaken.

"We have no pleasure in drawing such a sketch of human infirmities; and rejoice to believe that but a few, in any considerable degree, answer to this picture: but we sincerely hope that this statement of facts, which, in various measures, have too often occurred, may act as a caution to those who are purposing to offer themselves to this service.

"We know the difficulties under which the different Societies labour in their judgment of candidates. Where there are apparent integrity, and piety, and zeal, there is yet sometimes an absence of decided MISSIONARY TALENT; and where there are talent, and even sincerity, there is too often a want of the MISSIONARY SOUL. There is, not seldom, a moderate portion of various Missionary virtues which together form a character which you cannot disapprove, and are reluctant to reject; but there is an absence of those decided and positive MISSIONARY GIFTS and GRACES which would lead you to send such an one forth with confidence and joy.

"We would not be supposed to undervalue men of a heavenly character, though not of a superior mind. No; such men, by their humility and unwearied kindness of spirit, are the stay and comfort of their brethren: they conciliate and win the native mind; and they call down the blessing of their Lord on the undertaking in which they are engaged.

"But, perhaps, Christians have failed here in the great duty of prayer. The devoted Missionary is the greatest character in the Church of Christ: all the mere dignities of outward station sink before the grandeur of his mind and purpose. But the greatest of all human Missionaries was specially prepared and trained for his arduous service; and the more we study the history of those men who have most fully imbibed his spirit, and imitated his labours, the more clearly shall we discern the providential and gracious influence which guided them from their earliest years. The true Missionary must be a man peculiarly called and prepared of Him *who divideth to every man severally as He will.*

"Let us then, Christians, in all our prayers for the success of Missions, never fail to beseech *the Lord of the harvest that He would send forth labourers into His harvest*; that He would graciously prepare, from their youthful years, by the leadings of His Providence and the influences of His Holy Spirit, able

and devoted servants for the advancement of His kingdom in the world.

"Oh, how does the heart cling to the name and deeds of such men of God! We need not point out these CHRISTIAN HEROES. Every Society actively engaged in promoting the knowledge of Christ in the world is blessed with such men. May every returning year multiply their number manifold!"

The Rev. Thomas Scott had for several years undertaken the instruction of the Missionaries previously to their quitting England for their destinations. But his increasing years and declining health, as well as the growing extent and importance of the Society, rendered it necessary to make some new arrangement for the preparation of a larger number of candidates. To the last, however, Mr. Scott laboured in the cause which he so much loved, and to which he had devoted some of his best energies. He rejoiced to see others entering into his labours. The following extract from one of his letters will be read with interest:—

"ASTON SANDFORD, *March* 15, 1817.

"As to myself, I am just well enough to be nearly constantly employed; but with increasing infirmities, and weariness, and pains: yet, bless God, nothing very acute. Sometimes an attack of fever lays me by awhile; but hitherto it is gone off by proper means. I have, however, finished my seventy years, and must expect labour and sorrow. Pray for me, that I be supported to the end, and finish my course with joy: and may the Lord bless and prosper you and yours, and all your labours of love. With kind remembrance to Mrs. Pratt,

"I remain, Dear Sir, your faithful friend and brother,

"THOMAS SCOTT."

In the midst of his infirmities, however, Mr. Scott was not idle. Mr. Pratt writes to the Rev. Marmaduke Thompson at Madras, in November, 1817:—

"*Bible Scott*, as he is expressly called, is still alive, and is exerting himself in writing fresh books. His declining years are greatly comforted by the wonderful things which God is now doing in the earth."

It has ever been a standing rule of the Church Missionary Society, that "A friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ." The war in which this country had been so long engaged, had nearly precluded any application of this rule beyond the limits of the United Kingdom. But the return of universal peace, in the year 1815, afforded an opportunity for renewing that friendly intercourse, which all true Christians throughout the world will ever desire to maintain. The friends of the Society gladly availed themselves of this opening to diffuse information on the subject of Missions, and to offer to Foreign Protestants every practicable degree of co-operation. Amongst other results one was, the commencement of a correspondence with a new Missionary Institution established at Bâsle, which owed its origin to the piety of some excellent Christians in that city. Preserved from the desolation and ruin with which they had been threatened by the war of 1815, they considered that they could not give a better token of their gratitude than by the erection of a Missionary College, from which the heralds of the Gospel might go forth to proclaim

"peace" to the heathen. Meanwhile, though a lively interest on the subject of Missions had been awakened in England, and many of our own countrymen had come forward to enlist in the service, yet, after all, the supply of suitable men had not kept pace with the demand: labourers of the right stamp were still the great desideratum. In July, 1818, Mr. Pratt writes to Mr. Thomason:—

"Men we could have in abundance; but we have learned by dear-bought experience to look for much more than honesty of intention. Ignorance, incapacity, and many infirmities may be compatible with such honesty, but they disqualify men for usefulness. We feel the importance of simply looking to God in nothing more than in the preparation, in His providence and grace, of real men of God for His especial service among the heathen. We have all failed, perhaps, here: let it be a part of our unwearied intercession before the Throne."

And further on he adds:—

"Our prosperity is steadily growing; but our trials keep pace with it. Packets crowd in from our Foreign Stations, and every one almost contains matter for sorrow and joy. Oh! it is MEN that we want: men of God: men who have really counted the cost: men who sacrifice self-will at the foot of the cross as well as self-love. Pray for us, that our Great Lord would send us such men; and give us wisdom and love to direct them aright."

In this exigency, the establishment of the Bâsle Institution was of peculiar importance, and the Society gladly availed themselves of it. This is one of those events which mark the good providence of God blessing the plans and efforts of the Society; for some of

their most efficient Missionaries have been supplied from Bâsle, which still continues to be a most important Auxiliary in furnishing valuable labourers. The first students from this Institution were under preparation in 1818. The following extract from a letter of Mr. Pratt to the Principal, the Rev. Theophilus Blumhardt, marks the high class of Missionaries he was seeking to engage:—

"It is necessary to the furthering of the Society's designs that these students should be men of superior piety, talents, and learning. It is probable that most of them will go to India, and we wish them therefore to be men of well-informed and enlarged minds, such as would be fit to occupy the office of Christian Pastors among any class of society. We shall not be in haste to call them forth to the service. We want maturity of judgment, deep experience of themselves and of the grace of our Lord, knowledge of the world, competent learning, and good and open and kind manners. We should prefer men who have received an early education. They should be men of self-denying, mortified, and humble spirits—of lively faith, and ardent love to Christ and to the souls of the heathen. The guilt and misery of the heathen should have been so deeply impressed on their hearts, and the glory of Christ in their conversion so strongly felt, that they should prefer this service to any other in the world. Latin, Greek, and Hebrew should be familiar to them, and a consequent facility of acquiring a knowledge of the languages of the heathen. They must agree to the use of our English Liturgy, and of our plain and simple discipline, if requisite. They must not entertain any thought of engagements leading to marriage, without the full and explicit consent of the Society.

"I have entered into these particulars, dear Sir, that we may the more fully understand one another."

The students who are now received from this Institution come to England as laymen, and after a course of training are presented to the Bishop of London, as candidates for ordination in the English Church. But before this arrangement was made, those who were engaged in the Society's Missions with Lutheran Orders undertook to use the English Liturgy, and to bring up their converts in the doctrine and discipline of the Church of England. This appears from the following extract from a letter addressed by Mr. Blumhardt to Mr. Pratt:—

"BÂSLE, 29*th June*, 1821.

"We deem it very reasonable that all the Missionaries of your Society adopt the excellent Liturgy and discipline of your Church, and act in the same manner, in all respects, as your own clergymen do, who are in the service of your Society. All our students are prepared for it; and after having perused your Common-Prayer Book, they find not the least doubt to accept of it as their own, and to conform themselves, from *a full conviction of their hearts*, to the ordinances of your Church."

It was soon after this period, that the Society at home, taught by growing experience, felt compelled to adopt some different course in the selection and preparation of Missionaries, from that which they had hitherto pursued. Their usual practice had been, to place each applicant with some Clergyman for six months on probation, and, if approved, to continue him with that Clergyman, or send him to one of the Universities, till ready to be presented for Holy Orders. The results of this arrangement had been, in various ways, unsatisfactory. Mr. Pratt had repeatedly urged

the necessity of having some collegiate establishment near London, in which the students might be brought together, and trained under the more direct observation of the Committee and officers by some able and experienced Mind; their true qualities developed; the best instructors in every department of knowledge procured at the smallest expense; attachment fostered between the Society and its Missionaries; and the accumulating experience of the Missionary corps brought to bear on the preparation of the future labourer. These views we find brought forward by Mr. Pratt in an Appeal, prepared and signed by him as Secretary April 15, 1822, for "a separate subscription for the establishment of a Seminary at Islington." Some excellent friends objected to the measure on the ground of the expense. The result, however, was, the opening of the present Institution with great solemnity January 31, 1825, when Mr. Pratt invoked the Divine blessing in prayer. The foundation stone of the new buildings was laid July 31, 1826, when the present Bishop of Calcutta, then Vicar of Islington, made an excellent address on the importance of the combination of sound knowledge and learning with scriptural piety in the Missionary; and Mr. Pratt offered up a dedicatory prayer. (See Appendix.) The Bishop of London has repeatedly borne testimony to the high qualifications of the Missionaries presented to him for Holy Orders from this Institution; and the admirable results prove the ripeness of judgment with which it was suggested and pressed on the Society.

CHAPTER X.

1817—1821.

THE CHURCH MISSIONARY SOCIETY IS ATTACKED BY THE ARCHDEACON OF BATH—DEFENCE BY THE REV. D. WILSON—ADVANTAGES WHICH RESULT—A KING'S LETTER IN BEHALF OF THE SOCIETY FOR PROPAGATING THE GOSPEL—MR. PRATT PUBLISHES A WORK INTITULED "PROPAGANDA"—THE NEW IMPULSE IN BEHALF OF MISSIONS IS COMMUNICATED TO AMERICA — CORRESPONDENCE BETWEEN BISHOPS GRISWOLD AND WHITE AND MR. PRATT—THE AMERICAN EPISCOPAL CHURCH ESTABLISHES A MISSIONARY SOCIETY—MR. PRATT COMMUNICATES ON THE SUBJECT OF MISSIONS WITH OTHER CHRISTIAN BODIES IN THE UNITED STATES.

At the close of the year 1817, a very unexpected attempt was made to arrest the onward progress of the Church Missionary Society; but, as on similar occasions, it was an event which turned out to the furtherance of the Gospel.

Mr. Pratt and his co-adjutor, Mr. Bickersteth, were invited to Bath to establish an Association in that city. Every arrangement being made, a numerous and highly respectable Meeting was held for this purpose at the Guildhall, on the 1st of December. The Bishop of Gloucester, who was also Dean of the neighbouring city of Wells, and a Vice-Patron of the Society, took the chair, and opened the business of the day by a very impressive statement of the obligation on all present, as Christians, as Britons, and as Churchmen, to support Missionary exertions; urging the necessity for such an Institution as the Church Missionary Society, in order

to enable Churchmen in particular to fulfil these obligations.

Mr. Pratt had just risen to lay the claims of the Society before the Meeting, when he was unexpectedly interrupted by the Archdeacon of Bath; who stated that he came to enter a protest, in the name of his Diocesan and brethren, against the invasion of the diocese by such a Society. He stated that a Missionary Society connected with the Church—that for Propagating the Gospel in Foreign Parts—was already in existence, and therefore the establishment of another Society was unnecessary, and even factious. And he made a personal attack upon the Right Reverend Prelate who occupied the chair, accusing him to his face of intruding within the jurisdiction of a brother Bishop.

When the Archdeacon had concluded his address, he abruptly left the hall, and Mr. Pratt proceeded to detail the history, objects, and success of the Society which had been thus rudely assailed, and urged its claims for support on all who loved the doctrines and worship of the Church, and had imbibed her apostolical spirit.

During the Archdeacon's address the Meeting began on several occasions to manifest feelings of displeasure, which were with some difficulty suppressed by the Right Reverend Chairman, who entreated them to listen with patience to the close—a courtesy which he considered due to the Archdeacon's station in the Church, although he had so unwarrantably obtruded himself upon a Meeting, which was so far select, that

the advertisements had invited only "the friends of the Society" to attend.

After this violent attack, several pamphlets on both sides of the question speedily issued from the press; and amongst them appeared the masterly "Defence" of the Society from the pen of the Rev. D. Wilson, now Bishop of Calcutta, which rapidly went through seventeen or eighteen editions. It entered fully and deeply into the whole question; and it stands to this day as a bold and comprehensive exhibition of the broad principles of the Society, in behalf of which it was written. The Bishop of Norwich, in writing to Mr. Bickersteth, thus notices it:—

"DEAR SIR—

"Our noble cause has found an able and judicious advocate in Mr. Wilson. It would be well for the Established Church and for religion in general, if we were all of us, who are ministers of the Gospel, animated by the same truly Christian spirit; a spirit which ought to be the characteristic of every one who is in earnest a follower of Him, who came down from heaven to proclaim 'peace and good-will toward men.' Remember me kindly to Mr. Pratt, and

"Believe me, sincerely yours, &c.

"H. NORWICH."

"45 *Wimpole Street, January the 18th*, 1818."

It is worthy of remark, that it proved in the end, that this Protest was made wholly upon the Archdeacon's own personal responsibility, without the concurrence or previous knowledge of his Diocesan; with whom, indeed, the Right Rev. Chairman had, contrary to the Archdeacon's assumption, previously communicated upon the subject of his presiding on this

occasion. Another remarkable circumstance was, that the Archdeacon, who pointed with such triumph to the operations of the Society for Propagating the Gospel, was not even himself a subscriber to that Society.

It cannot be wondered at, then, that when these things became known, the Protest defeated its own end. Its effect was, happily, not only to give a fresh impulse to the general cause of Missions, but more especially to re-animate the older Societies with new life. In the following letter Mr. Pratt traces some of these happy results :—

To the Rev. T. T. Thomason.

"London, *July* 21, 1818.

"MY DEAR BROTHER—

* * * * * * *

"Wonderful things have taken place among us since I wrote to you. You will have seen ere this something of the attack made on us by the Archdeacon of Bath. The papers have teemed with this business. We have sent you some of the chief publications. The Archdeacon has unwittingly served that great cause which lies, we trust, nearest our hearts. He gave the Society for Propagating the Gospel credit for doing so much, that some of our rulers in the Church have felt it needful to do more than it had ever entered into their minds to contemplate. And now, by virtue of a King's Letter, to be issued in due time, ALL the Clergy will be enjoined to plead the cause of Christian Missions, and that with special reference to India. For the Society, in order to do what it could with despatch, has placed 5000*l.* at the disposal of the Bishop of Calcutta [Bishop Middleton], in order to promote Missionary objects; and now comes forward with an especial claim of support from Churchmen, *because* it is about to commence Missions in India, on a large scale, under the sanction of the Bishop of Calcutta.

"Had any one told me, when I and my excellent associate

Mr. Bickersteth were travelling to Bath, to attend the famous Meeting of Dec. 1, 1817, that in less than six months such a measure should be determined on by Authority, no sagacity of ours could have devised by what means such an event could have been accomplished; but we would adore the wisdom and goodness of our God, and pray for the man who has been the undesigning instrument of so much good."

He adverts to the same topics, adding one or two particulars, in writing to his friend Mr. Corrie:—

"You will have heard, before you receive this, of our late conflicts and difficulties. God has graciously overruled a violent attack made on us by the Archdeacon of Bath, to the increase of our own funds, and to the provoking to jealousy of the Christian-Knowledge Society and of the Society for Propagating the Gospel. The Christian-Knowledge Society is educating some English Missionaries, and the Society for Propagating the Gospel has placed 5000*l.* at the disposal of the Bishop of Calcutta, and is about to obtain a King's Letter for collections throughout all churches and chapels in England and Wales! Is not this wonderful? Could you have conceived any means, when among us, by which the Clergy, willing and unwilling, should be constrained in all their pulpits to plead the cause of Missions?—and of Missions to India! True, numbers will make this a reason for not aiding us [of the Church Missionary Society]; but they will be made to aid that Cause which is dearer, we trust, to all our hearts, than any consideration respecting ourselves."

The great movement which thus so unexpectedly sprang out of the occurrences at Bath, was still further promoted by an admirable discourse preached before the Society for Propagating the Gospel, on the 19th of February following (1819), by the Bishop of Gloucester. Mr. Pratt printed an abstract of this sermon

in the "Register" (1819, pp. 250—258), as he considered it highly calculated to promote the general Cause.

The events of this most interesting epoch in the history of Missionary efforts at home, gave occasion for the exercise of that disinterested zeal and catholic spirit, which were among the prominent features of his character. He was filled with the love of Christ; and the free and full proclamation of the blessed Gospel, by whatever means, throughout the world, was the thing he ardently longed for. He rejoiced in the prosperity of all who promoted that great end. The circumstance to which we allude was this:— In preparing to preach in obedience to the King's Letter, he searched the printed documents of the Society for Propagating the Gospel, and was struck by the many able appeals contained in the annual Sermons which had been preached before the Society. It immediately occurred to him, that these might be made available in promoting the objects of the Letter issued by Royal authority in its behalf.

The feeling which made it natural for him to be strongly attached to his own Society would have produced in many others, not endowed so largely as he was with "the mind that was in Christ," if not *jealousy*, yet at least *silence*, respecting an institution, many of whose warmest advocates had looked with suspicion upon the rise of that Society of which he was the active Secretary, whilst, in some instances, they had opposed its progress. But, with the quickness of perception for which he was remarkable in seizing the

right time for doing the right thing, he saw that the present was a crisis not to be neglected. He felt that though this new movement, which, like a tidal wave, was spreading far and wide and agitating the public mind, originated somewhat in a spirit of rivalry; yet the impulse would be communicated to multitudes who would turn it to good account, if their minds were directed into a right channel.

He exulted in the prospect of the whole kingdom being aroused by royal authority to consider the claims of the heathen upon the compassion of the Church; but he felt that if the heralds had no message to communicate, and no facts and appeals by which to stir up the people, the command would go forth in vain. The great body of the clergy, who were to be the immediate agents in the performance of this duty, were really grievously ignorant upon Missionary subjects, as well as deficient in Missionary zeal; and to very few of them were the works accessible which would afford the requisite information. To supply this desideratum he set himself to work in earnest.

No time was to be lost. A sufficiently rapid as well as extensive circulation of any pamphlet, bearing marks of connection with the Church Missionary Society, among the class of persons whom he wished to reach, would have been next to impossible. Under these circumstances, it occurred to him to collect, in a compendious volume, copious extracts from the annual sermons, which had been preached during more than one hundred years past by the Bishops and dignitaries of the Church, before the very Society in

behalf of which the Royal Letter was issued. He published his work May 1, 1819, as *By a Member of the Society*, without attaching his name, and under the following title—"PROPAGANDA: being an Abstract of the Designs and Proceedings of the Incorporated Society for the Propagation of the Gospel in Foreign Parts; with Extracts from the Annual Sermons." It was dedicated to the Archbishops, Bishops, and Clergy of the United Kingdom and its dependencies, "with an earnest hope and prayer that it" might "be rendered the means of cherishing throughout the Established Church a spirit of holy zeal and enlarged charity for the conversion of the heathen."

The design succeeded even beyond expectation. The book was received with great favour in high quarters, and its circulation was rapid. A second edition was soon called for, and issued from the press eight months after the publication of the first. It was noticed in the *Christian Remembrancer*, as "a particularly well-timed and useful compilation:" and the reviewer closes his remarks with the following general commendation:—

"We can warmly recommend it to every one who wishes to make himself acquainted with the principles and practice of the Society, and has no objection to receive a great deal of information in a very small compass."

Mr. Pratt transmitted copies to his friends in India. He writes to the Rev. M. Thompson of Madras, May 26, 1819:—

"You will receive herewith some copies of a book intituled

Propaganda, which will explain itself. It has been compiled by your present correspondent, but, of course, anonymously, lest the workman should offend. You will see how strong the testimony is, which our dignitaries bear to Missions. Please to disperse these copies to advantage."

Under the same date, he writes to the Rev. T. T. Thomason, transmitting to him also some copies of the book :—

"Will you do me the favour to present one to the Bishop of Calcutta, in my name, with my best respects? I am sure he will not think the worse of it for old acquaintance' sake. The rest you will make the best use of in your power. They furnish in their contents a noble sanction to India Missions."

Bishop Middleton wrote to thank Mr. Pratt for his copy: the Bishop's letter has not been found, but the following extracts from Mr. Pratt's reply sufficiently shew the tenor of his Lordship's communication :—

To the Lord Bishop of Calcutta.

"London, *June* 5, 1820.

"MY LORD—

"I beg to acknowledge the honour of your Lordship's letter of the 1st of January. It has afforded me much gratification that your Lordship approves the volume, which I put together from the documents of the 'Society for the Propagation of the Gospel in Foreign Parts;' and that there is reason to hope that it rendered service to the Society, in making its proceedings and claims better known.

"The collections for the Society, as your Lordship will have heard, have amounted to about 45,000*l*. I cannot but hope that it will please God to open such opportunities of expenditure, that the Society may, at no great distance of time, feel itself called on to renew its Appeal to the Members of the

Establishment. It is a pity that the zeal which has been awakened should be suffered to die away; and I am fully satisfied that, if the great body of the clergy would annually appeal to their parishioners, the result would be highly beneficial, both to the contributors and to the cause of Christianity among the heathen.

* * * * * * *

"Your Lordship's testimony to the improving aspect of affairs in India is very encouraging; while the apprehension which you express, lest religion should not keep pace with the increase of knowledge, speaks strongly for the importance of introducing Christian books and principles, in every practicable and prudent way, into our plans for native education.

"I have the honour to remain, with great respect,

"My Lord, your Lordship's very obedient servant,

"Josiah Pratt."

It is most instructive to trace the sequence of events which followed, one after another, upon the memorable Meeting at Bath in December 1817. In a letter to Mr. Corrie, May 26, 1819, Mr. Pratt announces the use to which Bishop Middleton was designing to apply the large grant of money, which the Society for Propagating the Gospel had placed at his disposal:—

"Pray tell Mr. Thomason, what I forgot to mention in my letter to him, that the Bishop of Calcutta has written a long letter to the Society for the Propagation of the Gospel, in which he purposes to found, with the 5000*l.* sent him, a College near Calcutta, for the Education of Native and other Missionaries, and for the Translation of the Scriptures and Liturgy; and that at a board of the Society, held on Friday last, at which five Bishops were present, this plan was approved. The Bishop's letter is to be published. Possibly the Bishop's plan may have transpired in India: if not, you will all use this information as you judge best.

"We shall all come at last, I cannot but hope, to have his Lordship's candid counsel and protection. He has written to the Archdeacon of Colombo, in answer to an inquiry as to the line of conduct to be pursued towards our Missionaries in Ceylon, to the following purport:—'Respecting your newly-arrived Missionaries, Ordained Clergymen, I see no objection to their being admitted to preach (for the present at least) at the Church in Pettah, provided that they consider preaching to Europeans any part of their mission; and generally, I should say, they should be received and treated with all courtesy and kindness, so long as they do not interfere with duties to which they have no appointment.'"

The proposal of founding a College in Calcutta, for the admirable objects contemplated by the Bishop, seemed so important, that the Church Missionary Society were anxious to assist in the great design, and at the same time conciliate in every way they could the Bishop's regard, without compromising their own principles. Mr. Pratt thus apprises Mr. Thomason, July 15, 1819, of the step which the Society took:—

"It was thought a most desirable opportunity for the Church Missionary Society to testify its good will to the exertions of the Society for the Propagation of the Gospel and those of the Bishop, the Christian-Knowledge Society having taken the lead. On Monday last it was unanimously resolved to place 5000*l.* at the Bishop's disposal, through the medium of the Corresponding Committee, as the Committee are anxious to give you every fair opportunity of conciliating the Bishop to yourselves and to our plans. For your fuller information, extracts of our minutes will be given below. The sum is given quite unconditionally. * * *

"We now commit this important measure into your hands, praying God graciously to direct and overrule that which He,

who searcheth all hearts, knows that we design only for His glory, by uniting and extending, in every practicable way, the exertions of that Church to which we belong, and which we most earnestly wish and labour may ever shew itself as a 'Pillar and Ground of the Truth.'

"The Committee wish every thing to be done in the most handsome and conciliatory way to the Bishop: and though the Resolution does not refer to any future aid to his plans, yet if those plans proceed as they seem likely to do, the Committee will gladly render such further assistance as may be in their power."

It will not fail to be observed in this, as in other instances, how steady and consistent has been the attachment of the Church Missionary Society to the Church of England; and this principle, combined with the exercise of Christian liberty in cases where a sense of duty required it, has led to very beneficial results. In steadily aiming at rendering a becoming obedience to ecclesiastical authority, it has been the means of working out several Missionary Church principles which no former precedents had supplied, and which could alone arise from the peculiar character of Missionary work.

The fresh impulse thus given to the Missionary cause in England was felt by our brethren on the other side of the Atlantic; and the Church Missionary Society had a considerable influence in promoting and directing it.

After the establishment of peace in 1815, Mr. Pratt took advantage of the influence which his official position conferred upon him, to open a communication with some of the Missionary Institutions in America, but

especially with the Bishops of the Episcopal Church of the United States; inviting their co-operation, and offering, in the name of the Committee, such aid as it might be in the power of the Society to render. He commenced the intercourse by transmitting copies of the "Missionary Register," and also of the Society's Reports.

At the time of the arrival of his letters, the Bishop of the Eastern Diocese, Dr. Griswold, was already calling the attention of his Clergy to the importance of Missionary objects, in a Charge which he was then delivering; and was also zealously pressing the same subject upon the notice of the public, in a Pastoral Letter to the Churches. He gratefully acknowledged Mr. Pratt's communication in a letter dated July 15; and in November of the same year he wrote again to inform him that a young Clergyman had been found in his diocese desirous of going out as a Missionary to the heathen,—the Rev. J. R. Andrus; and proposing that he should join the Church Missionary Society. To this and his former letter Mr. Pratt replies as follows:—

"*To the Right Rev. Bishop Griswold.*

"London, *July* 31, 1817.

"Right Rev. Sir—

"Your letters of the 15th of July and 24th of Nov. last, were duly received. My very extensive and important duties as Secretary of the Church Missionary Society have prevented me from writing before, gratefully to acknowledge the kindness with which you had received our communications, and to thank you for the important information with which you had furnished me.

"We have availed ourselves of such parts of your Address and Charge as related to Missionary subjects, and have communicated them, with your letter to me, to our friends. We were anxious to shew them that the hearts of the members of the Episcopal Church in America had been warmed in this holy cause.

"Your last letter brings before us a subject of great importance."

He here enters upon the subject of Mr. Andrus joining the Church Missionary Society; and takes the opportunity of proposing a different plan of operation, more calculated to draw out the energies of the American Church:—

"The Committee have thought that the most effectual way of raising the Missionary zeal in America would be, the formation of a Church Missionary Society in the Episcopal Church of the United States, which, however small in its beginnings, might ultimately so increase as to produce the most extensive good."

He tells the Bishop that to promote this object he has forwarded to him various publications; explains the plan of our own Society; and gives him various suggestions how to act, in forming such an Institution in the American Church. He then proceeds:—

"Should the formation of an American Episcopal Missionary Society be accomplished, the Committee of the Church Missionary Society authorise you to draw on me for the sum of 200*l.* to encourage the contributions of the friends of the Episcopal Church and of Christianity at large.

"In this case Mr. Andrus had better be sent to Ceylon under the proposed Society, and be instructed to co-operate with such of our Missionaries as may be in that island.

"Sir Alexander Johnston, the Chief Justice, earnestly presses us to send Clergymen of the Established Church thither; and there is evidently a wide field for the most extensive and important labours in that island.

"I need only, in conclusion, remark, that, after much experience, we have invariably found that endeavours to excite and foster a Missionary spirit at home, have not only succeeded in their immediate objects, but have been of great collateral good to the parties themselves; a spirit of piety has been fostered and increased; the friends of religion, till then little acquainted with one another, have been brought together; domestic charities have been greatly enlarged: and we have all felt the truth of the declaration, 'There is that scattereth and yet increaseth.'

"I am, Right Rev. Sir,

"With great respect and regard, your faithful servant,

"JOSIAH PRATT."

In September Mr. Pratt wrote a similar letter to Bishop White, of Pennsylvania. The suggestion contained in these communications led to a consultation upon the practicability of carrying the proposal into effect, and the ultimate result was, the formation of a Missionary Society in May 1820, under the authority of the Episcopal Church.

On this subject Bishop Griswold writes to Mr. Pratt as follows:—

"After the Meeting of our General Convention in May last, I wrote with intention of giving you advice of what we had done; but through some negligence the letter was not forwarded. Others wrote with the like intention, from whom probably you have learned that the Convention then formed a Missionary Society to be designated 'The Protestant Episcopal Missionary Society in the United States for Foreign and Domestic Missions.' In compliance with the wishes of some

individuals *Domestic Missions* are embraced; but the chief object of its promoters is, the propagating of the Gospel in foreign parts. What progress has been yet made in collecting funds I am unable to state. Should the Church Missionary Society think it fitting and find it convenient to extend to us the aid which was once so generously offered, it will be most thankfully accepted. Mr. Andrus, whose zeal in the good cause is in no degree abated, has been engaged as a Missionary and an Agent for the Colonization Society on the coast of Africa, for which field of labour he is about this time to embark. His labours, we trust, will be much aided and rendered more useful by his conducting them in concert with your Missionaries on that coast.

"The publications of the Church Missionary Society do much honour to the Institution, and must be very extensively useful. The 'Missionary Register' contains very much information, valuable as it is interesting. I have received the 'Register' down to May 1820, with the exception of five Numbers of the year 1818 (from August to December inclusive), which by some accident or mistake have not come. The Reports of the Society and its proceedings sufficiently evince the wisdom, piety, and zeal of its members; and the success which has attended its efforts is a further assurance, that the Lord has given you the first rank among the many noble instruments with which He is doing His work. From the sure word of prophecy, and the evident signs of the times, we are authorised in the belief, that the unprecedented and most astonishing exaltation of the British Empire is, in the wise and gracious purpose of the Almighty, intended to facilitate the extension of the Redeemer's Kingdom; that your victorious armies will be the pioneers of the Prince of Peace; and that your fleets, which disperse through the earth the various productions of nature and art, are destined to be freighted with the richer treasures of the Saviour's Gospel.

"To this country, also, the Lord is pleased to extend His

blessings, temporal and spiritual. He has many faithful labourers in this part of His vineyard, and His work, we trust, is still advancing. It is, however, not a little impeded by the prevalence of unsound doctrines, and of slavery. The latter evil is evidently increasing. The pertinacity with which a very large part of our citizens adhere to the slave-holding interest precludes the hope of this country's soon becoming, what it is so often and so absurdly called, 'A land of freedom.' The State next to be admitted into the Union has a constitution admitting negro *slaves*, but excluding all that are *free!* We have reason, however, to bless God that there is on this globe one country, at least, into which, if a man steps his foot, he is sure not to be a slave.

"My gratitude is much engaged by your past favours: any further communications will be most thankfully received.

"With sentiments of affection I remain, Dear Sir,

"Most respectfully your friend and humble servant,

"ALEXANDER V. GRISWOLD."

As the influence and extent of the Episcopal Church grew, and its attention was called more particularly to the vastly increasing population on the banks of the Mississippi, it became necessary to review the system under which their Missionary operations were carried on. The matter was brought before the General Convention on three occasions; and on the last, in 1835, the new and present admirable constitution was decided upon, and the whole Church declared itself to be thenceforth, in its very nature and obligations, a Missionary body. This was the last Convention at which the venerable Bishop White presided. On the 17th of July in the following year, he departed to his rest, in the fiftieth year of his episcopate and the ninety-first of his age.

It was not, however, among the Episcopal body alone, that the influence of the Church Missionary Society was felt. In the true spirit of the blessed Reformers of our Church, Mr. Pratt and his friends were ready to hold out the right hand of fellowship to the American Board of Foreign Missions, the United Foreign Missionary Society, and other Christian communities, who were engaged in the same great work.

These movements were mostly confined to the Northern States; but the spirit of Missionary enterprise seemed to be spreading southwards. To a Clergyman at Halifax, Nova Scotia,—who, from a love to the Missionary cause, and with no present opportunity of promoting it through any institution in his own neighbourhood, forwarded a subscription through Mr. Pratt to the Church Missionary Society,—he wrote as follows, in that enlarged spirit of brotherly love which so eminently distinguished him:—

To the Rev. J. T. Twining.

"London, *Feb.* 17, 1821.

"MY DEAR SIR—

"Nothing but the increasing labours in which I am engaged would have prevented me acknowledging before your obliging letter. It is a considerable gratification to us to find, that the friends of religion in America feel so lively an interest in the prosperity of our Society. Indeed, we trust the true spirit of enlarged charity, which considers all that love our Saviour and desire to promote His glory as one family, and the success of one part of this family as the success of all, is more widely diffusing itself year by year through the Christian Churches. We gratefully accept your subscription as a pleasing proof of

the interest you take in our cause, and as a token that it will not be long before you have a Missionary Society in Halifax. If you knew all the discouragements under which the Church Missionary Society commenced, and those under which most of its Associations began, you would more than ever see that there is nothing too much to expect when we attempt any thing for God, according to His will, and with due dependence on His blessing.

"The Committee will have great pleasure in continuing to supply you with our publications from time to time, as we have opportunity of sending them to you.

"We have every reason to believe that the Missionary spirit is yearly gaining increasing strength through our country and through the world. Indeed, it is our confident hope that the Churches of Christ are beginning to take up the steady resolution never to rest, never to cease labouring, till the whole world hear of and know the only Saviour.

"The mainspring of our support has been the diffusion of information on the subject. Just in proportion as Missionary intelligence has been extensively spread, so has support been given to the cause; and I strongly recommend this mode as the most effective means of interesting the affections of all around you in Christian Missions.

"With every good wish, I am faithfully yours,

"Josiah Pratt."

CHAPTER XI.

1811—1830.

ORIGIN OF THE MEDITERRANEAN MISSION—MR. MAIR AND DR. NAUDI—PROPOSAL TO SEND LITERARY REPRESENTATIVES—THE REV. WILLIAM JOWETT DEVOTES HIMSELF TO THE WORK—CORRESPONDS WITH DR. BUCHANAN—RECEIVES HIS FINAL INSTRUCTIONS FROM MR. PRATT—PROCEEDS TO MALTA—TRANSLATION OF THE HOLY SCRIPTURES INTO A NATIVE LANGUAGE OF ABYSSINIA—THE REV. JAMES CONNOR GOES OUT AS A SECOND LITERARY REPRESENTATIVE—MR. JOWETT RETURNS HOME—PUBLISHES "CHRISTIAN RESEARCHES IN THE MEDITERRANEAN"—RETURNS AGAIN TO MALTA—PUBLISHES THE GOSPEL OF ST. JOHN IN MALTESE—RETURNS TO MALTA FOR THE THIRD AND LAST TIME—REMARKS ON THE MEDITERRANEAN MISSION.

In addition to the Missions already noticed, there was another, which differed greatly from them in its character and operations. The idea of occupying a position in the Mediterranean had been suggested to the Society as early as the year 1811, in consequence of a letter addressed to Mr. Pratt by a member of the Romish Church, resident in Malta.

It was represented that, the revolutions on the Continent having cut off, for the time, the resources of the ancient Romish Society *De Propagandâ Fide*, the Missions maintained by that body were dwindling away; and the design of Mr. Pratt's correspondent (himself obscurely feeling after better things) was, to urge the Church Missionary Society to meet this opportunity by sending some well-qualified men to carry the Gospel into the Levant, and throughout the Greek Archipelago,

where there were promising prospects of usefulness. The objects proposed were, to revive decayed Christianity, and to instruct Mahomedans in the faith of Christ.

Dr. Naudi, the gentleman above alluded to, opened the correspondence with Mr. Pratt through the means of H. C. Mair, Esq., a warm friend of the Society, who had been spending the previous winter in Malta on account of his health.

In what light the Society regarded this new proposal, will be seen by the following reply of Mr. Pratt to Dr. Naudi, dated October 19, 1811:—

"It gave me great pleasure to receive your letter of June 2d last by the hand of our friend Mr. Mair. I laid it before the Committee of the 'Society for Missions to Africa and the East,' of which Society I am Secretary. The Committee feel the great importance of the object which you propose. They beg you to accept a copy of the 'Proceedings' of the Society. By these you will perceive that our Society is as yet in its infancy, and that its attempts to diffuse the light of the glorious Gospel have been hitherto principally directed to the western coast of Africa. We have also in our country such a demand for the service of pious and zealous Ministers, that but few can be found inclined to go abroad on foreign Missions. I have conversed with Mr. Mair on this subject. He tells me, that the Archbishop of Aleppo would ordain any proper young man whom we should send out. It would be more easy for us, perhaps, to send out men not yet ordained, than to send out such as are already employed actively as Ministers at home. Yet we do not despair but that, on representing the case of the East in our next Annual Report, some zealous Clergymen may be disposed to come forward and offer themselves as Missionaries to that quarter of the world. If two or three pious Greeks could be found who would come over to this country for edu-

cation, I suppose our Society would gladly take them under their protection.

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"Allow me, my dear Sir, to congratulate you on the means and opportunities which your situation affords to you of assisting the efforts of your fellow-Christians, in enlightening the countries around you, and on the zealous desire which God has given you to avail yourself of these opportunities. *He that watereth shall be watered himself.* And surely there is no employ so noble, or so suited to a sinner redeemed by the precious blood of the Son of God, as to labour to his utmost power to bring all men to their Saviour, that they may not perish but have everlasting life. May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you and all the Church of God. Amen."

The disturbed state of the Continent, as well as the difficulty, alluded to in this letter, of immediately engaging proper agents, for a long time prevented the Society's following up the suggestion of Dr. Naudi: but it was felt, as Mr. Pratt wrote, "that Malta had not been placed in our hands merely for the extension and security of our political greatness:" and the Society accordingly endeavoured to secure the services of some young men to carry out the desired object.

It was about this time that Dr. Buchanan published his work on Colonial Episcopal Establishment, already noticed.* In that publication he recommended a plan of sending Literary Representatives of the Church, to reside at places contiguous to the scenes of Christian antiquity; whose office it should be, to gather

* See Chap. V. p. 74.

and communicate information upon matters connected with the diffusion of Christian truth,—to point out proper places for Christian Missions,—and generally to interest themselves in whatever might be serviceable to religion and the promotion of Christianity.

The Society at length met with one willing to devote himself to this interesting sphere of labour. He was a near relative of Mr. Pratt—his brother-in-law, the Rev. William Jowett, then Fellow of St. John's College, Cambridge. It was in October, 1813, that Mr. Jowett offered his services, and was accepted by the Society as their Literary Representative for Malta and the Levant. From this time he began assiduously to occupy himself in preparation for his future labours.

In the meantime Dr. Naudi visited this country, when Mr. Pratt made his personal acquaintance, and obtained what fresh information he could for the direction of the new operations which the Society were about to commence. On his departure to his native island in the spring of 1814, Mr. Pratt wrote to him to thank him for his assistance, and to express his personal regard towards him :—

"You will return to your native isle after your sojourn in ours with renewed desires and resolutions, I doubt not, to devote yourself to the spiritual good of mankind: and I cannot but hope that through the means of those Societies *, of which you are the zealous friend, the moral and religious state of the

* The Church Missionary Society, British and Foreign Bible Society, and the Jews' Society.

Levant will rapidly improve. I shall not cease to remember you in earnest prayer, that, in those great *things which accompany salvation* wherein we both agree, we may be daily making advances towards perfection. God is dealing in a wonderful manner with the nations of the earth; and we cannot doubt that, in this "shaking of the nations," His kingdom will come.

"I wish you a happy and prosperous voyage, and beg a remembrance in your prayers."

Concerning this gentleman, to whose correspondence the origin of the Malta Mission may in a slight degree be traced, it is unnecessary to make further mention: except only to notice, that in subsequent years he rendered cheerful services to many Missionaries; though he continued to the last a member of the Roman-Catholic communion. He died of cholera a few years since, in his native island.

It is to Dr. Buchanan that the honour may more properly be awarded, of having laid, in conjunction with Mr. Pratt, the foundation of this Mission. In the year 1811 he had formed the design of personally visiting Syria and the Holy Land: and in 1813, as above stated, he threw out the idea of Literary Representatives. He was consequently prepared to enter with peculiar interest into the plans of the Church Missionary Society for the Levant. Mr. Pratt, who had a natural sympathy with minds of a highly practical character, entered into Dr. Buchanan's feelings, and suggested to Mr. Jowett that he should correspond with him on the subject. He accordingly did so; and a few very brief extracts from the reply to his inquiries are here inserted:—

"You will not be able (Dr. Buchanan writes) to obtain much that will be useful to you from books. Your path is new. You must be made fit for your undertaking on the spot; for the precise duties will vary considerably at different Stations.

"After you have been some months in the place, you will begin to understand what ought to be the chief measures to be adopted for the promotion of Christian knowledge. Consider Malta as the centre of correspondence. Wherever you hear of a religious man, even to the confines of Jerusalem, and can write to him in his own language, address him on the subject of Bibles. He will soon answer you, when he finds it will be to his advantage; and these answers are the documents which your Society wishes to see.

"It is not worth your while to leave Malta for any other place, until you shall have acquired the language of that place.

"Form personal friendship with men of real piety, if such you can find; and in their society cherish vital religion in your own heart. These good men are the instruments which your employers at home hope to find, and on whom they can depend for the prosecution of ulterior measures. And it may happen that Providence has sent you forth, not so much to benefit the Society as to benefit yourself."*

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* The following extracts from a letter of Mr. Jowett to his mother, dated Nottingham, Oct. 23d, 1813, giving the result of two lengthened interviews with which he was favoured by Dr. Buchanan, and in which the state of Religion at that time, both at home and abroad, was freely discussed, will be read with interest. Incidentally they shew the peculiar value of Mr. Pratt's public services, at the critical period of the renewal of the East-India Company's Charter that very summer, and the consequent immediate enlargement of the Society's funds and operations. Mr. Jowett writes:—

"He asked much about the Church Missionary Society, its funds, its principal supporters, and active members. I stated that Mr. Pratt, with two other clergymen, had just left Norwich, where they had collected nearly 1000*l.* It did him good to hear it: who else were the active members?

On the 14th of August, 1815, Mr. Jowett received his final Instructions* on the eve of his departure. These were drawn up by Mr. Pratt, and they ably set forth the objects which the Society had in view in taking up this new Mission, and the manner in which they proposed to carry them out. Upon this extended Document he appears to have bestowed peculiar pains, and it ranks among the most elaborate, complete, and finished of his productions. The scene before him was indeed inspiring; and the ground to be entered upon was, in a manner, sacred. The objects for research and labour were wonderfully diversified; while the sudden and complete pacification of Europe, after an intense struggle of twenty years' duration, opened channels of usefulness almost unbounded. To which might be added the personal interest which he took in the future career of one who, on his part, looked

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members? I mentioned Mr. Woodd, with his 1050*l.* from the Yorkshire tour; Mr. Goode's 300*l.* or 400*l.* in Cheshire; and Mr. Stewart's 200*l.* in Hampshire. He said that Mr. Pratt had a great deal to do, and that these things would reward him as the fruit of his long exertions, for that to him, and his great readiness in printing what was proper, was owing this increase of the Society's funds. He had better give up a lectureship than give up his present situation, with *all* its labours: for he can get any body to stand up in his place and preach; but he cannot get any body to do the work that he does for the Society. Dr. Buchanan remarked, 'How curious that none of the Bishops join! What are they afraid of?' but added, 'They are fallen on times that will give them no peace; the time is come; the time is come; and if they do not bestir themselves in this great work, other denominations will.'"

* See Appendix V. of Sixteenth Report of the Church Missionary Society.

up to Mr. Pratt with little less than filial reverence and affection.

THE ACQUIRING OF INFORMATION and THE PROPAGATION OF CHRISTIAN KNOWLEDGE, were the two leading points to which Mr. Jowett's attention was directed in these Instructions.

The topics of investigation were to be, *The State of Religion and Society* in the countries bordering on the Mediterranean, *and the best means of their amelioration.*

"The shores of the Mediterranean"—to quote the language of Mr. Pratt in addressing his relative—"have been the theatre of the most interesting events in the history of man: but, now for ages, these shores have been enveloped in the mists of ignorance and superstition, and their inhabitants weighed down by the heavy hand of fanaticism and barbarity. A death-like stillness shocks the Christian ear.

"But this cannot remain. We know that True Religion must regain its dominion. . . . . We send you forth as a Christian traveller to inquire into the best means of extending its peaceful and beneficent sway. God has bestowed on you, we trust, an eye that will discern things in their true colours, and a heart to feel at the sight as becomes a Christian. We hope that you are the precursor of many that will follow. The Church . . . wants [men] . . who will . . visit her members scattered among Mahomedans and Pagans; and who will endeavour to arouse these Christians, that they may become the means of diffusing their holy faith among the nations.

"Rare indeed is it to find a traveller who possesses a Christian eye and a Christian heart—who judges by a right standard, and is alive to the real interests of men. . . . . The flag of this country is familiar to every eye [in the regions which you are sent to explore]—learning and commerce have their represen-

tatives—the classic, the painter, the statuary, the antiquarian, the naturalist, the merchant, the patriot, the soldier, all have their reporters; but no one details to us the number and the characters of Christians: no one names the men who are there, perhaps in retirement, sighing over the moral condition of their country, and calling, as Europe once did to Asia, *Come over and help us!*"

His attention is then particularly directed to the Roman Church. "Notice her condition," are the words of instruction—"any favourable indications—the means of communicating to her our privileges." He was apprised that he could not act "as a public impugner of her errors, nor as a reformer of her practice;" but "he might watch, with a friendly eye, to ascertain the best means of restoring her to primitive health and vigour."

The vast possessions of the followers of the False Prophet, "almost begirding this inland ocean," are next noticed. "From the Mediterranean . . free access" presented itself "to the chief seats of that superstition," which was at this time beginning to be "shaken to the very centre by enemies nurtured within its bosom."

Then the Greeks are mentioned, under the Patriarch of Constantinople; the Jacobites, under the Patriarch of Antioch; the Copts and Abyssinians, under the Patriarch of Alexandria; the Armenians, Nestorians, and other classes of Christians.

"The learned Mosheim," Mr. Pratt proceeds, "will guide you to many important topics of inquiry, with respect to the external and visible Church in the East; and the penetrating

and devout Milner will assist you in searching for her true members."

The JEWS, of whom "multitudes are scattered among the Mahomedans" "in North Africa, and all round to the seat of their ancient glory" were to form a most important object of inquiry.

Of the HEATHEN also, though not to be found in any considerable numbers in contact with the shores of the Mediterranean, every inquiry should be made.

To these were added, "the *Druses* of Mount Lebanon, who speak Arabic, but" were "said to be in part heathens":—"the great *Hordes*, whether Mahomedan or heathen, in Syria, Judæa, and Egypt."

These and other bodies, which it is needless here to enumerate, were embraced in Mr. Pratt's comprehensive survey of the field upon which the Society was about to enter; and it was upon the state of Religion and society among these people that Mr. Jowett was to make his inquiries, and also to offer suggestions to the Society regarding the best methods to be consequently adopted.

The MEANS by which he was to prosecute his inquiries next came under view: these were, *Correspondence*, *Conference*, and *Observation*.

After making various important suggestions on these points, Mr. Pratt comes to the main object of the Mission, which would be promoted in proportion as accurate information should be obtained on the state of the surrounding countries; viz. THE PROPAGATION OF CHRISTIAN KNOWLEDGE. This it was proposed

to attempt in three ways:—by the *Press*, by *Journeys*, and by *Education*.

Such is the general outline of these Instructions. It is observable that *Preaching* is not distinctly named in this enumeration of duties: not because its importance was overlooked; but because the primary object of the Society's Representative was Research; in the course of which Mr. Pratt anticipated that many suggestions of a practical nature would offer themselves. And this, in fact, proved to be the case: but in the mean time, the imperfect connection between this incipient Mission and the discharge of ordinary ministerial engagements, was thus judiciously stated:—

"So far as respects the exercise of your ministry, the circumstances of Malta may preclude you, perhaps almost entirely, from opportunities. You will, doubtless, feel this to be a call for submission to the Divine will: yet we cannot but affectionately urge you to watch against the deadening influence of such a situation; and to pray that Divine grace may maintain in you the spirit of an evangelist, and the desire to do His work, and *to make full proof of your ministry*.

"But there is scarcely an island or a shore near you on which you can set foot, where the message of Divine mercy will not be heard by some with attention, if delivered in the spirit and language of love. 'ALWAYS A MINISTER' should be your motto; and while you are discoursing on the ruin and recovery of mankind to a knot of villagers, or even to the solitary traveller, satisfy yourself that the ear of your Heavenly Master listens with delight, and His eye is upon you for good, and that you are doing a work as acceptable to Him, as if you could assemble thousands to hear you with attention."

The paternal counsels with which Mr. Pratt closed the Committee's Instructions on this occasion must not be omitted,—they are worthy the attention of every Missionary.

"We particularly recommend it to you to study the Epistles of St. Paul to Timothy and Titus. The whole of the New Testament must, indeed, acquire a fresh and lively interest from the scenes around you; and on the history of the Acts and the different Epistles, in particular, you will find new light thrown: but the instructions of the great Evangelist of the Mediterranean to his two young friends, settled on the very shores under your eye, will form a code of rules and a body of encouragement for you at this day.

"For the strengthening of your own mind cultivate the friendship of persons of real piety wherever you find them. * * * * The loss of the usual means of grace will be sensibly felt by you; and you will more than ever feel the blessing of 'the communion of saints,' and of *taking sweet counsel together* with men of like mind."

Mr. and Mrs. Jowett reached their destination on the 1st of November, 1815; and he soon commenced the work of inquiry. In his first attempt, however, to open a correspondence, he met with an affecting disappointment in the death of the gentleman whom he addressed. On this occasion Mr. Pratt writes to him as follows:—

"London, *March* 16, 1816.

"Your correspondence seemed to open with promise; but you have soon had to encounter trials in the death of your correspondent. Be not discouraged. Sit down to your daily work in the spirit of a child, and let your eye and your heart be ever directed to that Lord whom you serve. You may meet with indifference and neglect in some to whom you write; but others

you will find out, by determined perseverance, of a different mind. The state of Englishmen abroad is often, as you lament, disgraceful; and I sometimes begin to fear that the moral degradation produced, or rather drawn out, by East Indian, West Indian, and other colonial residence, will draw on our country the wrath of heaven: but sure I am that nothing can more tend to avert that wrath, and to effect a happy change, than the prayers and exertions of our Societies at home, and the intercessions, example, and 'sighing and crying for all these abominations' of those who are sent forth by us to stem the torrent of evil. Send us the fullest accounts that you can find time to prepare, of all scenes of the nature hinted at, as they pass around you. We shall get better acquainted thereby with the actual condition of things." And then, referring to intercourse with persons in the superior walks of life, he adds—"If you can find some of the *Mollia tempora fandi*, avail yourself of them, but beware of doing it offensively. I would be one of the last men on earth to advise you to be silent when you ought to speak; but your situation is very peculiar, and you may frustrate or retard the grand end of your Mission, by volunteering in that to which you have no proper call. I earnestly advise you to much meditation, and retirement, and prayer. Refresh your mind by the converse and advice of such Christian friends as may be near you; but dwell much with the Lord, and let your spirit be refreshed by His gracious visitations."

In 1816 Mr. Jowett visited Corfu, where he spent four months, for the purpose of perfecting himself in his knowledge of Modern Greek, with the view of undertaking, at some future period, if practicable, the translation of the Old Testament into that language.*

* This work has since been performed by Professor Bambas, a native distinguished for his learning. The Bible Society, in their last Report (1848),

In 1818 he went to Smyrna, Haivali, Scio, Athens, Hydra, Milo, and Zante, and returned to Malta in July, after "a very effective tour." At the commencement of the same year the Rev. James Connor, M.A., of the University of Oxford, was sent as a second Representative: he spent part of the two following years in visiting Candia, Rhodes, Cyprus, and various parts of Syria and Palestine. In 1819 Mr. Jowett made an important visit to Egypt, spending some time in Alexandria and Caïro, and then proceeding up the Nile: a visit which "enlarged (writes Mr. Pratt) the sphere of the Society's operations; and has proved, in its results, highly advantageous to the plans in progress for preparing the Scriptures for the people of Abyssinia."

He here more especially alludes to the purchase, in 1820, of a valuable translation of the Holy Scriptures in the Amharic, one of the vernacular languages of Abyssinia; a dialect which was spoken throughout at least half that country, and which had obtained the title of the Royal language, from its being used at Court.

To M. Asselin de Cherville, French Consul at Caïro, it was owing, under the good providence of God, that this work had been prepared for the benefit of the Abyssinian nation. And it is not the least interesting feature in the history of this affair, that the scholar

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(1848), state that they have had the privilege of distributing 240,000 copies of the Scriptures, in whole or in parts, for the use of the Greeks. This extends over a period of rather more than thirty years.

whose services he had happily secured for this difficult and important work, was a poor old Abyssinian, a master of the literature of his country, who had traversed the most remote regions of Asia, and had formerly been the instructor of Bruce at Gondar, and of Sir William Jones in India.

Both the Church Missionary and Bible Societies deemed this manuscript of the highest value for their purposes in behalf of Abyssinia. Much deliberation and care were necessary in so important a transaction, as the purchase of this unique work. A copy of the translation of the Book of Genesis had been transmitted to England by M. Asselin, and a correspondence opened between the Secretary of the Bible Society and Baron de Sacy at Paris, before the price was finally determined and the agreement concluded.

"The Bible Society," writes Mr. Pratt, "will, I have no doubt, purchase the work at any reasonable price, when fully satisfied of its due execution. In the meanwhile, it might be well for you to apprise M. Asselin of the state of things, and return him the sincere thanks of the Society for his present, and express to him the pleasure with which the Committee number him among its correspondents and friends. The Papal Orders will not be much of an obstacle, I imagine, provided a due price be obtainable:* but Mr. Owen will mention this matter to Baron de Sacy. With regard to the actual price to be paid, it seems to me to be fair to adjust it by a combined view

* An order from the Propaganda had been forwarded to M. Asselin, laying a restraint upon the work: an order to which that gentleman was likely to pay very little attention.

of the time and labour bestowed on the work, together with the value of it as a marketable commodity now that it is executed. Had the Society employed M. Asselin and his assistant, all their expenses must have been discharged; but, under present circumstances, as it seems to me, the amount of such expenses must be modified by the consideration of what can be made of the work in any other quarter. The object is, indeed, great; nor should a few hundred pounds be a bar to the purchase of such a work, if it be really what it imports to be: nor will such a bar to the purchase occur, I am persuaded, provided the case be satisfactorily made out."

The intrinsic value of this treasure may be inferred from the large sum which was at length determined upon as a fair remuneration for the labour bestowed upon its execution, amounting to upwards of one thousand pounds.

The failure of Mr. Jowett's health compelled him to return to England at the close of the year 1820. Extracts from his journals had been made public from time to time; but during this temporary residence at home he compiled and arranged his multifarious materials for a volume, which Mr. Pratt edited, under the title of "Christian Researches in the Mediterranean:" it was published early in 1822. In this volume an outline is given of the condition of the various bodies of men connected with the Mediterranean, according to their respective religious professions, as Christians, Jews, and Mahomedans; and measures are suggested for the prosecution of the great purposes of the Society.

"The result of this visit to the Mediterranean," writes Mr. Pratt, "has justified the expectation which the Committee had

formed of its probable utility. Besides many incidental benefits, arising from measures taken by Mr. Jowett or other friends of the Society, and now in successful progress, the Committee are in possession of materials which will enable them with greater precision to choose their future path, and by which the minds of British Christians may be excited to survey with increasing interest the varied tribes and nations connected with these internal seas."

The appearance of this volume, containing the results of Mr. Jowett's observations during his journeys, and also the journal of Mr. Connor to Syria, may be considered as forming an epoch in the history of the Mediterranean Mission. It was the first-fruit of their labours visible to the public at large; and its publication seemed to arouse the attention of many in Europe and in America to scenes long held in almost religious reverence, but of the real condition of which little had hitherto been known.

"The notice," writes Mr. Pratt to the author, "taken of your 'Researches' in some periodical works, and *to be taken* in others, will shew you that the line on which you have entered may be pursued to the gratification of the learned and religious of our land."—And on another occasion he adds: "A friend in America, to whom we sent the 'Researches,' writes—'I return my most hearty thanks. No similar work has ever made such deep impression on my mind and heart as this: I feel my soul expand, and seem to realize the latter-day glory.' So go on with courage, as you see that others, far and wide, are deriving good from your toil."

In 1822 Mr. Jowett returned with his family to Malta. The five years already spent in the Mediter-

ranean had given him a thorough insight into the character of his work.

"You are now better acquainted than before," writes Mr. Pratt to him, "with what will promote our great end. It seems to me that your great business will be to gather up facts and opinions; first, by conversation with all who come to Malta, and with all whom you can visit all around the Mediterranean; and, secondly, by correspondence, to do the same.

"A journey of your own through Syria and Palestine, keeping the Jews in view, would be fruitful of use and interest."*

Peculiar facilities now presented themselves for carrying out the Society's plans for a Printing Establishment, which was set up in Malta in 1822. Some delay had occurred in commencing this part of the Missionary machinery proposed in the original Instructions: but the difficulties being overcome, this department of labour became, so long as it was desirable to continue it, an instrument of great utility to the Mediterranean Mission.†

At the time of Mr. Jowett's return, the countries of the Mediterranean north-east of Malta were agitated by threatening war between the Russians and Turks,

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* This suggestion led subsequently to Mr. Jowett's visiting Jerusalem, &c., in 1823, 1824; the results of his tour being given to the public in a second volume, intituled "Christian Researches in Syria and the Holy Land."

† The operations of the Malta Printing-press proved afterwards of very great extent, under the superintendence successively of Mr. Jowett and the Rev. C. F. Schlienz. Religious Tracts and Books were printed and largely circulated around the Mediterranean in the Italian, Modern Greek, Arabic, Maltese, and Abyssinian languages. Reports of these productions may be found in the volumes of the "Church Missionary Record."

while the Greeks, as a nation, were struggling for independence. Some parts of those regions which he had examined and described in his volume of "Researches" had experienced an awful change since his visit. "At Scio, for example," writes Mr. Pratt, "the fine city which he beheld in 1818 is become a heap of ruins; the learned Professors and Bishop, with whom he took instructive counsel, are driven into corners; and the acute and eager students murdered, or scattered to the winds."

On the 1st of July, 1822, Mr. Pratt remarks:—

"What will be the course of the Divine Hand in reference to the scene of your labours, cannot yet be seen. The visitation is dreadful for the Greeks; and is, to all appearance, likely to continue so. May they hear the rod, and Him that hath appointed it!

"In the meantime, the sphere, as a sphere of preparatory Christian labour, becomes even more interesting from the uncertainty of God's method and time of reviving the Churches, coupled with the certainty that He will do it, and that our labours to hasten the day will be accepted and blessed by Him. May we all have grace to toil, and to wait, and to suffer, if that be His will, in this spirit."

"The Divine visitations," he writes on another occasion, with reference to the condition of Turkey and Greece, "are indeed signally manifest. The Turkish Empire, the stronghold of the Mahomedan antichrist, is shaken to its foundations. The bold and persevering resistance of its oppressed subjects, which led to the desolation [of Scio], and the fierce conflicts of party and faction in the capital, indicate the rapid growth of internal disorganization; while the successes of its enemies on its eastern border, the equivocal allegiance of the Pasha of Egypt, and the watchful though smothered indignation of the great powers

on its northern and western frontier, are all additional symptoms of the approach of that ruin, which has long been preparing for this main support of the delusions of the false prophet: delusions by which the god of this world has, for twelve hundred years, blinded the eyes and besotted the hearts of countless millions of mankind."

During his visit in England, Mr. Jowett had carried through the Press, as a first experiment, a Version of the Gospel of St. John in the Maltese language. On his return to Malta, this work was circulated among such persons as were willing to accept it. Difficulties, however, speedily arose on this occasion; to which he thus adverts in a communication to his brother-in-law:—"If I am not much mistaken, there is a party at work at Rome, against the good doing in Malta." Mr. Pratt immediately replied, "Never mind Rome: we will use all prudence, but not be afraid."

These apprehensions, however, were not without foundation; for a strong remonstrance was soon after laid before the British Authorities by the Romish Archbishop of Malta, protesting against the circulation of the Maltese Gospel which Mr. Jowett had translated, and also against the efforts which were being made for the general circulation of the Scriptures through the islands and along the shores of the Mediterranean. Much firmness and good judgment were needed at this crisis. The following communication will shew both the nature of the difficulties then felt, and the principles by which the Society was guided.

The position taken by Mr. Jowett, at the first opening of the question, will be seen by the following

extract from his letter to the Chief Secretary to Government in Malta. He wrote from Valetta, April 19, 1823, as follows :—

"That opposition should be manifested to the free circulation of the Scriptures—an undertaking which has Truth for its basis, and the purest Charity for its principle of operation—is no new fact. But that such opposition should prefer a claim to the sanction of a British Government, is indeed a matter of the gravest concern: from which relief is to be found solely in the persuasion, that this remarkable step may, under Divine Providence, contribute eventually to the recognising of the unrestricted use of the Bible, as the unalienable privilege of every individual of the human race."

The question having been referred to the Committee at home, the following correspondence took place, adjusting the subject for the time being :—

"Your last letters," writes Mr. Pratt, July 1, 1823, "have apprised us of what had passed between you and the Government of Malta relative to the Maltese Gospels and the Malta Bible Society: we were prepared to hear something further on the subject from our Government at home. Earl Bathurst having accordingly intimated a wish to see me and some of our Vice-Presidents, Mr. Wilberforce, Mr. Buxton, and Mr. Evans, with myself, formed a deputation for that purpose. His Lordship stated that he had received communications from Malta on which he wished to confer with us, and then read a copy of the Archbishop's letter to the Maltese Government, and a copy of your letter. He had a copy of the Maltese Gospels before him. His Lordship stated that he understood the Schools were going on well, and that the Roman Catholics sent their children to them, but that they would be likely to withdraw them unless their present dissatisfaction were allayed: that Government was under

some difficulties; because the Roman Catholics, from witnessing the protection and advantages granted to the different Societies, entertained the opinion, that, in reality, the acts of these Societies were the acts of Government. This laid Government under a difficulty: they were anxious to afford every protection and assistance, while they wished to give no just ground of complaint. I then entered into a brief statement of the origin of the Malta Translation, the means by which it had been begun and was now prosecuted, and the probable uses of the Translation with reference to North Africa; and told his Lordship that you had not dispersed the copies of St. John's Gospel generally, but rather with a view to obtain critical opinions, as you were aware that the work was susceptible of improvement, and had recently obtained assistance which would enable you to improve it greatly: and that therefore, saving the principle of our right, under all suitable circumstances, to distribute freely the Word of God, there would be no difficulty in the present case in meeting his Lordship's wishes. His Lordship said, that he had for that very reason sent for us, because he rather wished any intimations or regulations on the subject to come from the Society, than from the Government. I put the case of Greek Christians and members of other Churches, not Roman Catholic, resident in Malta, and visiting Malta: his Lordship said that we had an undoubted right to distribute the Scriptures freely to them, without any authority on the part of the Roman Catholics to interfere. The other members of the deputation asserted the principle of the right of free distribution, unless under any local and peculiar restrictions: but the actual amount of the restriction that might be claimed by the Roman Catholics, under the convention by which we hold Malta, was not entered into, as it was not intended, in either case, to insist on the mere right of the case, but to accommodate the matter, with a full reservation, however, of the general principle."

Two months later he writes again to Mr. Jowett:—

"My last will have anticipated, in a considerable degree, the inquiries, in yours of May 21, relative to your course as to the Maltese. Go on, perfecting it by every means in your power. Be not anxious about the issue: leave that to God. That the Maltese will have the Scriptures, there is no doubt: let us do what we can to prepare them, that when the free use of them is granted—(and granted it will be to every human being) —we may not then have to prepare them." *

One more brief extract shall be added from Mr. Pratt's correspondence relative to the Mediterranean Mission. It refers to one of the most active labourers of the Society in that field, the late Rev. John Hartley. He writes to Mr. Jowett under date of August the 1st, 1826:—

"You will see, by the 'Missionary Register' for June and July, and particularly the last, that I have endeavoured to select the Mediterranean Proceedings in such a manner, as to give less of a colouring of controversy to them, than would appear from the mass of Mr. Hartley's despatches. I have slid in your hints to him sideways. There is much truth in what he says, of the necessity of being well furnished on the topics, both with knowledge and with suitable books; but the main attack must be on the conscience and the heart: and, as it seems to me, the worship of images, the mediation of saints, the idolizing of the Virgin, and other grievous errors, should be presented to a mind, previously awakened by the Divine bless-

* It is proper to notice here, that six years after, a better version of the Four Gospels and the Acts of the Apostles in Maltese having been obtained, they were printed, together with the Latin Vulgate, in parallel columns, and taken to Malta by Mr. Jowett on his third return thither, in 1829. Subsequently the whole New Testament in Maltese has been printed, under the patronage of the Oriental Translation Committee of the Society for Promoting Christian Knowledge.

ing on the close pushing home of the Law and the Gospel; and prepared, therefore, to feel the weakness and futility of all such resources."

In the year 1829 Mr. Pratt delivered for a third time the Instructions to Mr. Jowett, then proceeding alone to Malta. He had some years previously to that date, as will presently be seen, relinquished the office of Secretary, but as Chairman of the Committee of Correspondence, he still took some active part in the affairs of the Society. He availed himself of the opportunity, to take an exact and comprehensive view of the Mediterranean Mission up to that period. These Instructions are given at length in the "Missionary Register" for September, 1829.

The proceedings in that sphere of labour, after this period, belong rather to the history of the Society than to a Memoir of Mr. Pratt. It may be not inexpedient, however, to close this Chapter with a brief notice of the present posture of that Mission.

The frank reception given to the Bible Society's first edition of the Modern Greek Testament by the Patriarch of Constantinople in 1814, and other "signs of the times," encouraged the hope that the plenary light of the Scriptures, poured in upon the Syrian, the Greek, and other Eastern Churches, would tend to their purification from error. This anticipation will in the event, no doubt, prove true; in part it *has been* effectuated: and it is remarkable that in the prosecution of intercourse with those Churches, the translation of the Scriptures into the vernacular

tongues has constantly been advancing. Difficulties, however, of a peculiar kind have been found, on investigation, to lie in the way of beneficial intercourse with corrupt Churches. These difficulties are thus stated by Mr. Jowett as it regards the Mediterranean, and his statements are mostly true of another sphere which will be noticed in the next Chapter:—

"The members of the Oriental Churches are, as a mass, sunk in deep ignorance. And yet they are self-satisfied. They meet a Missionary with these replies—'We *have* the Gospel: we have the Books; they were written in our country, and some of them in our language: we have our Fathers, our Councils, our Worship, our primitive Customs: all the grace that is implied in the administration of the Sacraments, and the succession of the Priesthood, we possess as much as you, or probably even more.' In a word, they say, 'We see.'

"There is, moreover, a deep tinge of Infidelity in the few educated persons, and in the many worldly men of enterprise: consequently, if they conform to what they deem superstitions, there must be in them a corresponding amount of Hypocrisy; or Formalism closely bordering on it.—And hence there is a depraving and debasing system of cozenage perpetually going on between the Deceiver and the Deceived.

"The more ignorant and superstitious portion, on the other hand, receive our approaches with suspicion; for however much they may admire and envy our freedom, they suppose it to be necessarily connected with that unbounded licence which tends to infidel Free thinking.

"Further, there is such a grinding system of civil and political tyranny constantly hanging over their heads, that, did they even wish to think and act freely, they would not know how."

In short, the attempt to promote a revival in the Oriental Churches, and through them to influence the

surrounding regions, has not hitherto succeeded: and the Committee of the Church Missionary Society entertain grave doubts, whether this attempt to influence the Oriental Churches be any longer a work within their province. It may probably be prosecuted with better effect by our Protestant Episcopacy, which has now entered the field.

Meanwhile a Greek Mission, an Asia-Minor Mission, an Egyptian, and another in Eastern Africa, are maintained. The direct appeal to the Mahomedans is being prosecuted, while no opportunity is neglected of benefitting the members of the Christian Churches. A Mission to North Africa was contemplated by Mr. Pratt in his Instructions to Mr. Jowett in 1829: the following passage sets the subject in a strong point of view:—

"Of the four great continents of the globe, Africa is the lowest in the scale; and of the four quarters of this Continent, the Northern is the lowest in respect of Christian and moral advantages. On the Eastern side, through Egypt and Abyssinia, somewhat seems likely to be accomplished: on the Western, the labours of Christian Missionaries have not been in vain in the Lord: on the South, at the Cape, there has long been a nucleus of growing civilization and Christianity; but, on the North, there are these TEN great evils, all in operation, almost without any counteracting influence: Mahomedanism—Paganism—Barbarism—Habitual Wars—Slavery—Almost impenetrable Deserts—unknown Languages—the want of Ancient and Modern History, or accounts of Travellers, to guide our steps—dangerous Climates—and, want of a British footing, nay, even of a European footing, a single step beyond the regencies of Tripoli, Tunis, Algiers, and Morocco.

"The language of the people [of these regions, Mr. Pratt adds] has attracted attention, and progress is making in the acquisition of this tongue.* It will, of course, be one of your first objects in visiting North Africa, should you have it in your power to do so, to acquire the most accurate information on this point; and to make the best provision for furthering a plan of this nature, should the Society be hereafter in a condition, with respect both to Funds and Labourers, to follow up such a plan."

This, it will be observed, is a description only of difficulties. It was arranged at this time that Mr. Jowett should visit Algiers, and go on southward to Gadarmis: the plan, however, was totally frustrated by the occupation of Algiers by the French in 1830; and at the close of that year he finally quitted the Mediterranean, in consequence of the failure of his health.

It remains to be seen, in what way objects so great and important will be taken up by the Church Missionary Society, or by some other competent body. Let the cry of these nations enter into our ears: and may the Spirit of God shew to Christians, what is their proper course of duty in this matter; and strengthen them to pursue that course!

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* Reference is here made to a Version of the Four Gospels and the Book of Genesis in the Berber Dialect, purchased by the Bible Society in 1830. But no learned person has yet been found, competent to render the work available.

CHAPTER XII.

1818—1824.

PROGRESS OF THE WEST-AFRICA MISSION—DREADFUL SICKNESS AND MORTALITY AMONG THE MISSIONARIES—SUCCESS AT LENGTH VOUCHSAFED—MR. JOHNSON'S LABOURS ABUNDANTLY BLESSED—MORE MISSIONARIES SENT OUT TO INDIA—THE SYRIAN CHURCH—MISSIONARIES SENT WITH A VIEW TO ITS REVIVAL—CHEERING PROSPECTS IN THE SOUTH OF INDIA—AGRA—CHUNAR—BENARES—BURDWAN — KRISHNAGHUR — FEMALE EDUCATION — DEATH OF BISHOP MIDDLETON, AND APPOINTMENT OF BISHOP HEBER—DIFFICULTIES IN THE NEW-ZEALAND MISSION—CORRESPONDENCE WITH MISSIONARIES—MR. PRATT RESIGNS THE SECRETARYSHIP.

During the latter years of Mr. Pratt's connection with the Church Missionary Society, he had the happiness of seeing some brightening symptoms. God was beginning to pour out an abundant blessing upon the labours of His faithful servants. We will now glance at the progress made in each of the three chief Missionary fields of the Society's operations, from the beginning of the year 1818 to the spring of 1824, when he resigned the office of Secretary.

In West Africa death was still, as formerly, making

fearful inroads amongst the labourers. During the period under notice, sixteen European Missionaries and Catechists went out to those unhealthy shores: of whom, *within that interval*, eight fell a sacrifice to the climate, besides six of their older companions, and several of their wives; so dreadful was the mortality! Up to the spring of 1824, at which time the West-Africa Mission had been established twenty years, the Society had sent thither thirty-eight European Missionaries, Catechists, and Schoolmasters; of whom, at that date, twenty-five were dead, three had retired, and ten only, exclusive of the females, were in the field.

This was a sacrifice which did honour to the zeal and Christian courage of the devoted men, who "hazarded their lives for the name of the Lord Jesus." But it was one which occasioned Mr. Pratt great disquietude, and weighed with an almost intolerable load upon his anxious mind. Several times was the question discussed, whether it was right to continue the Mission under circumstances so perilous. Yet as long as men were found willing, with a full knowledge of the dangers before them, to adventure themselves for the love of Christ and the souls He had purchased by His blood, it seemed a duty to maintain their efforts, and to encourage these noble-minded servants of the Lord to persevere in their high and holy undertaking; especially as the fields appeared to be now more than ever ripe unto the harvest. It is worthy of observation, that when success during this

period was the most marked, death raged with its greatest fury.*

Within a year and a half after the arrival of Mr. Johnson, his church had several times been enlarged,

* Table of the number of Missionaries, Catechists, and Schoolmasters sent to West Africa during the twenty years of the Society's operations in that Mission, from April 1804 to May 1824; with the number of years each lived in Africa. The females are not included.

		1804.	1805.	1806.	1807.	1808.	1809.	1810.	1811.	1812.	1813.	1814.	1815.	1816.	1817.	1818.	1819.	1820.	1821.	1822.	1823.	Total, 38.
Number of men sent forth.		2	..	3	..	..	2	..	2	..	3	..	3	4	3	3	2	4	..	6	1	Average length of residence
Number of years and months they lived in Africa.		17.5	..	18. 7	..	..	9.0	..	22.4	..	0.2	..	0.7	†3.0	2.5	†0.9	0. 2	‡6.5	..	†10. 8	0.6	5 years 2 months.
		11.0	..	10.10	..	..	0.6	..	‡8.0	..	0.8	..	6.6	0.4	0.4	6.7	0.10	†6.5	..	1. 2	..	
		..	..	2. 4	..	..	..	..	..	..	2.0	..	0.4	7.5	5.0	†1.5	..	†3.3	..	†9.10	..	
		..	..	..	..	..	..	..	..	..	..	..	..	7.0	..	..	..	†10.0	..	0. 4	..	
		..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	0. 4	..	
		..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	0. 7	..	
Number of deaths.		..	..	..	..	..	2	..	..	..	2	..	4	1	2	1	2	1	2	1	§7	Total, 25.

† These retired. ‡ These were transferred to New Zealand. § This includes one who died in March 1824.

that it might accommodate the continually growing number of converts. At this time he had as many as 100 communicants. A year and a half later—in June, 1819—he and Mrs. Johnson were compelled to visit Europe for a season; but, "so mightily grew the Word of God and prevailed" in this short interval, that before leaving Regent's Town he administered the Lord's Supper to 253 native converts, nearly all of whom were the fruits of his own ministry. The population of Regent's Town was at that time about 1550. Some remarkable instances of the power of Divine grace are given in the "Missionary Register" for 1823, pp. 307—326. But the faithful labourer whose ministry was thus blessed, was among those who were cut off by death in 1823. The population of his parish then amounted to more than 2000 souls; his scholars—men, women, and children—to 1052; and his communicants to 450. A similar good work was likewise going on in other parishes of the colony, though not to the same extent.

It was to Mr. Pratt a welcome reward of his long and persevering labours, on the eve of dissolving his active connection with the Society, to receive such tidings. Long had darkness seemed to brood over this unpromising Mission, with scarcely a gleam of hope in the horizon. But faith persevered: prayer was quickened: patience had its perfect work: and God at length caused the day-star to appear.

In 1824, when he retired, he could report, that of the 16,000 Liberated Africans then in the colony, the great proportion had renounced their heathen

superstitions; that more than one-fifth of them were under instruction in schools; and nearly 700 were walking as intelligent and consistent Christians, in full communion with the Church of Christ.*

And he lived long enough to hear—twenty years later—of these numbers being vastly multiplied; and to see with his own eyes the first-fruits of a Native Christian Ministry, in the person of the Rev. Samuel Crowther, one of the Liberated Africans. Mr. Crowther, after having been first trained in the Mission Schools, and then in the Society's Institution at Islington, was examined and ordained by the Bishop of London, as a Missionary of the Church of England to his own benighted countrymen.

The good work was also beginning to strike its roots deeper in India.

During the period under notice, fifteen additional Missionaries were sent to the East, including three for Ceylon; and the chief Missions now in operation, with one exception, were then planted.

An apparently promising field of labour was presented about this time in the independent kingdom of Travancore, on the western coast of Hindostan. Colonel Munro, then British Resident at the native Court, first called the attention of the Church Missionary Society to the importance of attempting to revive the ancient branch of the Syrian Church which had long been in existence in those parts. Dr. Buchanan

* At Easter, 1823, the scholars throughout the colony were 3523, and the native communicants 680, out of a population of about 16,000.

had at an earlier date visited it, and had awakened a lively interest in its behalf by the notices of it in his "Christian Researches."

This was another instance in which enlarged hope was entertained, of being instrumental in raising the tone and zeal of an ancient but decayed Church. Still it was the ultimate effect which the revival of this Church would probably have upon the heathen around, that presented the most powerful motive for attempting it. Such was Mr. Pratt's view. In writing to a friend upon the subject, he thus expresses himself:—

"Strictly speaking, the great and sole object of the Society's care is the Heathen World—the communication of Christianity to that part of the world which is not Christian. Its attempts to revive religion in any of the Ancient Christian Churches, are connected with its great object by the probable influence of such revivals on the Unchristian world; and in this point of view only can it legitimately expend its resources on such an object."

And in writing to the Missionaries who were thus engaged, he seems to point to this as the ultimate end which they should keep in view:—

"May God our Saviour bless you every one, and your wives, and all the children whom He may give you; and raise up, under your affectionate and patient toil, the Ancient Church of the Syrians to be a name and a praise to Him through all the region where you dwell!"

Colonel Munro had represented to the Ranee (or Queen) then ruling in Travancore, that it would be greatly for the advantage of her subjects of the Syrian

Church, if she would encourage the erection of a College for the education of their catanars (or priests). To this benevolent work she gave her willing assent, and the building was erected at Cotym (or Cotyam) in 1817. The Ranee contributed more than 2000*l.* for the endowment of the Institution, besides annexing to it a tract of land at least seven miles in circumference. In 1817 the Rev. Benjamin Bailey, whose arrival in India has been already mentioned, proceeded to Cotyam; and was joined in 1818 by the Rev. Joseph Fenn, and in 1819 by the Rev. Henry Baker. The Rev. Thomas Norton was established at Allepie, on the coast. Mr. Dawson was driven home by illness soon after his arrival.

The plan of the Society was, not to attempt to bring over the Syrian Christians to the Church of England, but to effect a revival of evangelical doctrine and Scriptural truth in the Syrian Church itself: — to begin with the teachers of the people by instructing them in the Syriac language, in which their Liturgy was written, and of which they were sadly ignorant; but, above all, by giving them a thorough knowledge of the Word of God, and thus endeavouring to infuse into their hearts an earnest desire for the revival of true religion among their own people.

These plans were proposed and entered upon with the full concurrence and hearty co-operation of the Metran who was then at the head of the Malabar Church, and also of his two successors, who manifested an anxiety for the welfare and improvement of their people. They not only hailed the opportunity pre-

sented for the education of their ministers in the College which the government of the country had erected, but they invited the Missionaries to make the tour of their Churches, and to awaken both priests and people by preaching the Gospel from their pulpits.

The prospect of success was at first very encouraging. Mr. Pratt writes to the Rev. Joseph Fenn, May 27, 1819:—

"Your report of the state of things at Cotym gave us much pleasure. We rejoice much in the influence which Mr. and Mrs. Bailey have gained among the Syrians. This affords great encouragement to us all. We remember you and your fellow-labourers much in prayer. May our Heavenly Master keep you all in union, humility, and patient diligence. You have to deal with adult children, and your work will be toilsome and your success slow; but go on, dear brother, in 'the work of faith, the patience of hope, and the labour of love.' You shall meet, if you faint not, with multitudes in heaven, who directly or remotely will, under God, owe their eternity of happiness to your labours and those of your associates and friends.

"We have had a visit from the Syrian Archbishop of Jerusalem. You will find some account of it, and the object of his journey, in the 'Missionary Register.' We had much conversation with him; and though, as a Society, we could not properly grant him what he wanted (the means of forming a printing establishment at his residence on Mount Lebanon), yet we put forth a separate subscription for the purpose, and the end has been accomplished; and an intercourse has been opened with Syria, which, we trust, will be blessed to its ultimate enlightening. The Archbishop is, I conceive, at the head of a Romish schism from the Jacobites. He knew the history of

your Syrians as far down as Mar Joseph, but nothing of Philoxenus or George."* . . . .

At the same time he writes to Mr. Bailey, forwarding him some periodicals:—

"By these publications you will see that it pleases God still to prosper us, and to extend His gracious kingdom among men. May this minister comfort and strength to your hearts in all your own labours! It rejoices us much to learn of your success in translations. Your account of the Malabar worship gave us great pleasure. May you be rendered the honoured instrument of infusing light and life into the fallen Churches of Travancore! We pray often and earnestly for you all. 'Now we live, if ye stand fast in the Lord!' May great grace be upon you, and upon Mrs. Bailey, and your child.

"I am grieved to inform you that Mr. and Mrs. Dawson have passed the winter in Devonshire, with little benefit. They are now on their way into Yorkshire for the summer. Unless some great change takes place, I fear for them both; but most for your sister, who is very consumptive. But they are in the hands of a merciful Father."

The commencement and early progress of this work thus seemed to promise permanent success in the great undertaking which the Society had in view,—to send forth the Gospel from this Church as a bright centre among the millions of heathen covering the vast continent to the eastward.

But these early hopes and prospects, as has been already intimated in the last Chapter, were not

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* Mar Joseph the predecessor, and Mar George the successor of Mar Philoxenus. They both assumed the name of Dionysius on their consecration, and were the first and second of those mentioned in the note following this.

realised—partly, from the very corrupt and fallen state into which it was found, upon closer investigation, the Churches were sunk; but, in this instance, more immediately in consequence of the death of the Metrans who were friendly to the plans of the Society, and the succession to that office of one who became and continues to be hostile to any change or improvement.* The Society having been invited to the country both by the Government and the Church, and having been long engaged in the work which they had undertaken, have not felt it their duty to retire, now that an unfriendly eye has been directed against them from those whom they desired to benefit. They continue at their post, with the full permission of the Government. The character of their Mission is, however, altered; as they are now a Mission of the Church Missionary Society for making converts from the multitudes of heathen within the kingdom of Travancore, and for receiving and instructing any inquirers from the corrupt Church

* As confusion sometimes arises in the names of the Metrans, from their practice, on consecration, of assuming the title of one of their predecessors (it is *said*, of the twelve first Patriarchs of Antioch), it will be well to mention here that the Metran who presided when the Society entered upon its operations was Dionysius. He died in Nov. 1816, and was succeeded by Philoxenus, who from age and debility retired, and was succeeded by another Dionysius in Oct. 1817. This excellent man died of cholera May 16, 1825, when the old Metran Philoxenus *resumed* his duties, but was assisted by a coadjutor, a third Dionysius, who became the head of the Church Feb. 6, 1830, by the death of the venerable Philoxenus. The first two of the name of Dionysius, and also Philoxenus, were eminently friendly to the Church Missionary Society's designs. The third Dionysius, now living, is not. In 1825 Mar Athanasius came from Antioch, and attempted to assume the authority, but was obliged to leave the country after five months.

of Syria. This change of plan has met the full approval both of the Bishop of Madras, who is the Diocesan of the Missionaries labouring in Travancore, and also of the Metropolitan of India. But these remarks belong rather to the subsequent history of this Mission: it may, however, be observed, that although the original object of benefiting the Syrian Church has hitherto failed, considerable success has been vouchsafed to the labours of the Missionaries among the heathen.

In the SOUTH of INDIA, during the period we are reviewing, the work effectually took root, and early gave promise of the abundant harvest which has since been reaped, and which is so plentiful that the ingathering still continues.

In 1820 the Rev. Messrs. Rhenius and Bernhard Schmid removed from Madras to Tinnevelly. They were the first Missionaries of any Society who took up their residence in those parts.* In 1823 their labours began to make a considerable impression upon the natives; and the work rapidly spread to some of the distant parts of the District.

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* Although as far back as the close of the last century, we read of the native Catechists and Ministers under Schwartz, visiting parts of this district in their Missionary tours, there was no resident Missionary before Rhenius and Schmid: and, indeed, soon after the death of Schwartz, in 1798, the partial work which his associates had effected almost entirely died away. It continued in this depressed state till somewhat revived by the Missionaries of the Society for Propagating the Gospel residing at Tanjore. But it was not till Bishop Wilson's visitation to the south of India, in 1835, that arrangements were made, by placing Missionaries at Nazareth and Moodeloor, in the district of Tinnevelly, for the permanent revival of the work in connection with that Society.

And here we cannot but call attention to the especial manner, in which the zeal and abundant prayers of the friends of the Society in behalf of India, during the stirring period of 1812-13, were ultimately rewarded in the success of one of the first labourers they sent forth to the East, after India was thus thrown open to the Gospel. This Mission had to pass through the same phases of difficulty, which had tried the faith both of labourers and friends to the cause in all their undertakings. Yet it is interesting to observe, that it was the indefatigable zeal of Mr. Rhenius, in particular, which gave the first great impulse to any widespread movement among the heathen. And it was owing to the blessing of God, on the fostering care of those who entered into his labours, that the many thousands were brought into the fold who now constitute the Society's charge in that District. According to a return made about nine months after Mr. Pratt's decease, the number under Christian instruction were more than 25,000, of whom nearly 10,000 were already baptized. The Society for Propagating the Gospel has met with similar success: their numbers were nearly 14,000 under instruction, of whom nearly 6000 were baptized.*

* See a Table appended to a "Journal of a Visitation Tour," by the Bishop of Madras, in 1845. The returns are made up to June 30, 1845, and the exact numbers stand as follows:—

		No. Baptized.	No. Unbaptized under Instruction.	Total.
Tinnevelly.	C.M.S. Congregations	9479	15790	25,269
	S. P. G. ditto	5799	7907	13,706

In NORTH INDIA, the foundations of the present Missions were laid about the same time.

At Agra, Abdool Messeeh was continuing his faithful ministry, though under much discouragement from the general indifference and even bitter opposition of his countrymen. At Chunar, in the neighbourhood of Benares, the city of temples and citadel of idolatry, Mr. William Bowley, the Society's Reader and Catechist, laboured with unwearied diligence and perseverance, and with the blessing of God upon him. He was joined in 1819 by the Rev. William Greenwood, from Calcutta.

In June, 1820, Mr. Pratt writes to Mr. Bowley thus:—

"The impressions made on the minds of natives by the exertions which have been already made in the education of youth and the preaching of the Gospel, supply likewise a strong stimulus to further exertions.

"It is no small point gained, that conviction has been carried into the minds of natives, that their own system is a false one: and it affords us encouragement to believe that the time is approaching when, through the outpouring of the Holy Spirit, they will be convinced of the truth of Christianity, and receive with meekness the engrafted word, which is able to save their souls."

An opening was beginning to appear in the far-famed city of Benares itself, for the entrance of the light of truth. A wealthy native established a Free School and endowed it, transferring the Institution to the Church Missionary Society, that they might use it for their own purposes. Not long after, the generous

founder died; but without himself manifesting any symptoms that his heart was influenced by the truth, although diligently taught him by the exemplary and beloved Corrie. To this friend Mr. Pratt writes, Feb. 19, 1819, on hearing of his death:—

"Jay Narain seems to be one of the instruments whom God, in His infinite wisdom, appears to use for the accomplishment of His purposes of mercy, while the poor man himself may perhaps have no participation in that good which he may be the means of conveying to others."

This Institution has been eminently serviceable; and, in combination with the constant preaching of the indefatigable Missionaries in the bazaars, has brought about a very considerable change of opinion concerning the Gospel, among the Brahmins and Pundits who throng the so-called holy city. The city seems to be ripe for a display of God's mercy: thousands are convinced in their understandings, but the grace of God has yet to be given to convert their hearts. Any day the outburst may take place, and the truth have free course and be glorified.

In 1819, the beginning which had been made at Burdwan, by the establishment of schools four years previously, was followed up, and the Mission fairly established, by the arrival of the Rev. Messrs. Jetter and Deerr. The history of this Mission likewise affords an instructive example of the manner, in which it sometimes pleases God to carry on His work. Nearly twenty years did Mr. Deerr labour in the Missionary district of Burdwan, and latterly at Krishnaghur itself, before he witnessed any visible fruit of his

labours, or of those of his companions. Although from time to time he had some evidences that the Lord was not withholding His blessing, it was not till the termination of that long interval, that he was rewarded by the remarkable outburst of inquiry which has but recently taken place, when 3000 and more renounced their idols and their false teachers, and embraced the Gospel. And it cannot be doubted that the seed, which the Missionaries have now been so long sowing in faith and patience throughout the district of Burdwan, will shortly germinate and spring up in other places, as it has already done so happily in this, which was for a long period but one among the several secondary Out-stations of the original Mission.

It was a matter of heartfelt joy to Mr. Pratt, to see these promising commencements in so many parts of the vast country, which had been till recently closely shut against the Gospel. Among the fifteen Missionaries who were sent out to India and Ceylon during this period, in addition to fifteen who went out during the four preceding years, were some very able as well as devoted men, and he looked with great hope for the fruit of their labours. Of one of them in particular, the Rev. F. C. G. Schroeter, he entertained great expectations, as designed for extensive usefulness. He had been labouring on the borders of Nepaul, north of Calcutta; and had specially devoted himself to the translation of the Scriptures into the language of the immense region of Thibet, which seemed to form a link between Hindostan and China. He was pecu-

liarly fitted for this task by his natural gifts, and had the advantage of acting under the constant and zealous support of Major Latter, Agent to the Governor-General in those parts.

Although engaged in so important a work, he appears to have thirsted for opportunities of preaching to the natives; but circumstances made it impracticable; and Mr. Pratt wrote as follows to encourage him in the pursuits in which he was engaged:—

"It seems that Major Latter thought it not expedient for you to preach to the Nepaulese. Now we should not consent to a Missionary making this sacrifice [of remaining where he cannot preach] unless it were for a time, and to answer important ends. At all events, be where he will, he should be always an Evangelist; he should seize every opportunity of conversing on the great things of Christ's salvation with the individuals or groups he may meet with. Mr. Jowett and Mr. Connor in the Mediterranean Mission are thus circumstanced: they have no opportunity of public preaching, nor are very likely to have any; but they are engaged in most important work, and labour continually, we trust, 'to make manifest the savour of the knowledge of Christ in every place.' We should think you and any other Missionaries well employed for a few years, if you could translate the Scriptures into the Thibet tongue, even though you were debarred public preaching. I write this only to satisfy your mind if you should be called to such a situation."

But death put a stop to his valuable labours; and his intelligent patron soon followed him. The Thibetian and English Dictionary which this Missionary compiled, passed into the hands of Dr. Carey of Serampore; and the expensive collection of books bearing upon Thibet was deposited, after Major

Latter's death, in the Library of Bishop's College, Calcutta.

The loss of this valuable Missionary was deeply felt. Mr. Pratt writes to Mr. Corrie, Jan. 15, 1821:—

"The death of Mr. Schroeter is one of those dispensations which leave us no resource for relief to our minds, but in that devout submission taught us by our Saviour—'Even so, Father, for so it seemed good in Thy sight.' He was a truly faithful and valuable Missionary, and was engaged in a peculiarly important and interesting work: we cannot part with such a man without pain and heartfelt regret."

Among the many impediments to the spread of the Gospel in India, none has been more serious than the deplorable state of ignorance and moral slavery in which the females are held. The vast importance of attempting the removal of this evil by education, was brought very forcibly to the notice of the public by the Rev. Mr. Ward of Serampore, near Calcutta, during a visit to England, in 1819-20. The result of this was, the self-dedication to this new and untried work of one, to whose zeal and perseverance, for nearly twenty years, the present prosperous state of the female schools in our various India Missions is, under God, mainly owing. She left England in 1821, in connection with the British and Foreign School Society; but shortly after her arrival she joined the Church Missionary Society. Previous to her departure, Mr. Pratt interested himself much in the object on which she was about to embark. Her design was to commence with Day-schools, for any of the poorer children whom she might be able to collect

together; and afterwards to attempt to gain admission into the families of the higher classes of natives, and endeavour to engage their co-operation in promoting her benevolent object. Soon after she had fairly entered on her work, she prevailed on her sister to devote herself to the same interesting and arduous undertaking. But shortly before the time arrived for her sister's embarkation, it became Mr. Pratt's painful task to communicate to her the melancholy tidings, that she was deprived of the help and solace of one, who would have heartily and affectionately co-operated with her in all her plans:—

To Miss Cooke.

"Church Missionary House, London, *April* 25, 1823.

"MY DEAR MISS COOKE—

"Your letter of November last safely reached us by Mr. Sherer, and has afforded much satisfaction to the Committee.

"It is very painful to me, in opening a correspondence with you, to have to communicate tidings of a severely distressing nature; but I trust that our gracious God has taught you to turn to Him for strength and consolation in every time of need; and by Him I doubt not that you will be effectually supported and comforted, though nature must deeply feel the stroke which His fatherly hand inflicts.

"Our communications to Mr. Corrie will have led you to expect your sister Jane, with Mr. and Mrs. Wilkinson. Her passage was taken in the 'Palmyra,' and we were expecting her arrival in town to prepare for the voyage, when a letter arrived from Mr. J. A. Cooke to say that she was dangerously ill. In the course of a few days, another letter arrived to say that she was no more.

"I enclose a letter from your brother, which, I presume, conveys to you all the particulars of this melancholy event.

"Painful as this dispensation is, it will afford a real solace to your mind to learn, that there is every reason to hope that at this crisis the power of Divine Grace has been displayed, and that your sister has departed in 'a sure and certain hope' of a resurrection to eternal life, through faith in the merits of a crucified Saviour.

"The pressure of engagements at this season will preclude me from saying much on your Missionary proceedings. We 'thank God' for the success which, through His blessing, has so signally crowned your labours hitherto, and feel every encouragement to 'take courage' in looking forward to the future.

"The object to which you have devoted yourself excites a deep interest in the minds of our friends throughout the country, which will be much cherished by the representations which you have now made to us.

"The opening which presents itself, of entering on the education of the female children of the higher class, is peculiarly encouraging; and we hail it as an indication, that prejudice and caste are silently yielding to the means which are employed for the amelioration of the condition of the Natives of India. We trust that these things may be regarded as signs that that period is hastening on, when 'the true light' shall shine into their hearts, 'to give the light of the knowledge of the glory of God in the face of Jesus Christ.'

"Let us hear from you frequently and fully. You can scarcely calculate, how much your object will be promoted by such communications. They keep alive a strong interest in your proceedings, and *quicken many to prayer.*"

But Mr. Pratt had the gratification, before he resigned the Secretaryship, of seeing not only an extensive platform laid for Missionary exertion in India, but also a relaxation of the restrictions by which it was somewhat hampered on the first erection of the See of Calcutta.

Mention has been made in a former Chapter, of the difficulty which Bishop Middleton felt, in publicly recognizing by his licence the Missionaries of the Church of England who were sent out to India. But Mr. Pratt and his friends had the satisfaction of perceiving that—convinced of the excellent character of the men sent out, and of the importance of the work to which they had devoted themselves—he began, after a few years' residence in the country, to manifest a willingness, and indeed desire, to make some arrangement which should enable him publicly to recognize the labours of men, for whom he entertained a high regard.

On this subject Mr. Pratt writes to Mr. Thomason :—

"You will be pleased to hear that the prospect of a connection between our Missionaries and the Bishop, as their Diocesan, is brightening. All the particulars are communicated to Mr. Corrie. Should the Bishop receive the propositions of your Committee, as we are encouraged to hope he will, the arrangement will be settled on the most satisfactory terms, and with the prospect of the most beneficial result."

But death put a stop to these important negotiations. On the 8th of July, 1822, Bishop Middleton fell a sacrifice to a severe Bengal fever, to the grief of all who were acquainted with his important plans and labours for the extension of Christianity in India.

Much anxiety was very naturally felt as to the appointment of a successor. It need hardly be stated, that the choice fell upon the Rev. Reginald Heber, who did not shrink from the arduous post. How much this appointment fell in with the wishes of Mr. Pratt

and his friends, may be gathered from his letters to India at this time. He had intimated to Mr. Corrie, that this selection would most probably be made; and at a subsequent date writes again as follows:—

"London, *Jan.* 23, 1823.

"MY DEAR BROTHER—

"We can now congratulate you without reserve on this subject. Many and earnest prayers have been put up on this occasion, that it would please God to guide and overrule the appointment in such a way as might best promote His glory. We acknowledge in this appointment the goodness of God. Mr. Heber is a member of our Society, and a Vice-President of the Shropshire Association. He is also a member of the Society for the Propagation of the Gospel, though not one of its incorporated members: but he is a consistent and sincere Churchman, while he will doubtless act on large and just views. In genius, learning, family, and personal character, he is worthy to be Bishop of Calcutta; while his clear and sound views of religion will lead him to diffuse right principles throughout his diocese. Let us now pray that the abundant influences of the Holy Spirit may abide upon him, and that the gracious Providence of God may secure his health and lengthen his days.

"We shall have the best opportunity of coming to a full understanding with your future Bishop, and we earnestly pray that God may be pleased to unite you all in one harmonious band of devout and successful servants of His will.

"I considered that you would all hail this information with thankfulness, and therefore hasten to communicate it."

He writes again:—

"*June* 14, 1823.

"MY DEAR BROTHER—

"* * * We have had further opportunities of conversing with the Bishop of Calcutta, and have uniformly found him

disposed to confer with us on the Society's proceedings in the most unreserved manner, and to enter most cordially into its objects and interests.

" * * * At our last Meeting [of the Committee], on the 9th inst., Dr. Heber attended, unsolicited, and renewed the expression of his attachment to the principles of the Society, and the declaration of his disposition to give its proceedings in India his cordial support.

" In a conversation with the Bishop, he stated that he was willing to stand in India in any relation to the Society, which might be thought most advisable. * * *

" Civilians having been referred to, at the instance of the Bishop, I believe, to ascertain whether the present Letters Patent give him unrestricted power of Ordination, on which point Bishop Middleton drew from them a conclusion in the negative, they have delivered their opinion in the affirmative. It has not, therefore, been deemed necessary to ask for any enlargement of them."

This favourable change regarding ordination, was hailed by the Church Missionary Society with high satisfaction, and with fervent gratitude to Him who overrules all to His own glory and the extension of His kingdom.

Bishop Heber reached Calcutta in October, 1823; and about two years afterwards an opportunity presented itself for the ordination of Abdool Messeeh and Mr. Bowley, as has been already mentioned, according to the discipline of the Church of England.

The Bishop, before leaving home, obtained the opinion of the King's Advocate, that all Ministers of the Church of England within his diocese were within his jurisdiction, as much as the Chaplains. It was upon

the ground of this opinion that he determined to grant licences to the Church Missionaries; and he overruled the difficulty hitherto presented by the Canons, by altering the terms of the licence in the case of the Missionaries, as indeed he was obliged to do in that of some of the Chaplains, by adding "district" to that of "station," as being of a less restrictive character.

The New-Zealand Mission had not at this time made any great progress, although sixteen years had passed in anxious inquiry and persevering endeavours to establish a footing in the Northern Island. The first five years were spent, as we have seen, in watching for an opportunity of entering the country; and the remaining eleven were occupied in overcoming the prejudices and superstitions of the noble race of savages by whom it was peopled. It is not to be wondered at, that difficulties of a peculiar character should beset a work so new. Ten Europeans, with their wives, had entered upon it by the beginning of the year 1821; two of them ordained, and the remainder of them engaged as schoolmasters, or artificers, or agriculturists. It will not surprise such as are well acquainted with the corruption of the human heart, and the imperfections, mistakes, and infirmities of the best intentioned, that some of the early difficulties in this case also arose from disagreements among the labourers themselves; in consequence of which several abandoned the work. The following admirable letter was written by Mr. Pratt, on tidings of these sad events reaching home:—

To the Missionaries and Settlers, New Zealand.

"London, *Aug.* 22, 1821.

"We desire gratefully to acknowledge the gracious protection afforded to you by our Heavenly Father in the midst of perils and under many trials. Such an interposition of Divine Providence, under your circumstances, strengthens the obligation by which you are bound to devote yourselves faithfully and zealously to His glory, in communicating to the New Zealanders the Gospel of His grace.

"To make known to these benighted heathen the way of salvation, through faith in the merits of a crucified Saviour, is your first duty; and in all your intercourse with them, opportunities for doing so ought to be vigorously sought and promptly improved. If your own hearts are in a truly Missionary temper, occasions and means of doing this will never be wanting. While the natives are working with you, or sitting in your houses, or in any other seasons of occasional or stated intercourse, the vigorous Missionary, full of faith, and whose heart is burning with vehement love to souls, and melting with compassion at the ignorance, wickedness, and misery of the heathen among whom he dwells, will never be at a loss for topics, and arguments, and motives, in order to convey to them the knowledge of the fulness of that grace and love towards sinners which is in Christ Jesus. The Committee are most solicitous to press it on the hearts and consciences of you all, to be thus 'instant in season and out of season' in discharging your peculiar duties as Missionaries. If you are brought, through the grace of the Holy Spirit, habitually to act thus in your intercourse with the natives, following your endeavours with fervent prayers in secret and unitedly, and waiting in faith for the fulfilment of the Divine promises, most assuredly 'your labour will not be in vain in the Lord.' The blessing will not be withheld: 'in due season ye shall reap if ye faint not.' 'He cannot deny Himself.'

"But, dear friends, this heavenly-mindedness, this devoted-

ness to the glory of God, this love to souls, cannot exist nor be maintained among you, unless ye 'have fervent charity among yourselves:' for 'where envying and strife is, there is confusion and every evil work.' Watch and pray, then, continually against this dividing spirit, so injurious to yourselves, so destructive of your usefulness. Remember that the Psalmist emphatically marks it, as a 'good' no less than a 'pleasant' thing, for 'brethren to dwell together in unity,' Ps. cxxxiii. 1. Mark well, likewise, the petitions offered up by Christ in behalf of His people, 'That they all may be one, as Thou, Father, art in me, and I in Thee; that they also may be one in us, that the world may believe that Thou hast sent me.' Diligently study this prayer, and endeavour thoroughly to drink into its spirit, and ye shall be blessed in your deed and helpers of each other's joy. * * * *

"Subordination among yourselves is so essential to your own comfort, as well as to the success of your labours, that I cannot conclude without adverting to it, though it has been so continually and so strictly insisted on by the Committee heretofore. Again would we say, 'Look not every man on his own things; but every man also on the things of others,' Phil. ii. 3—5. 'Yea, all of you be subject one to another,' 1 Pet. v. 5. What, dear friends, is requisite in order to keep these precepts of our Heavenly Master, but that we should deny and mortify the pride and selfishness of our corrupt hearts? And surely if we do not desire, and endeavour, and pray to do this, we are not only unfit for Missionaries, but unworthy of the name of Christians. 'If any man have not the Spirit of Christ he is none of His.'

"And now, dear brethren, we 'commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.' 'Be perfect, be of good courage, be of one mind, live in peace, and the God of love and peace shall be with you.'

"I remain, truly and affectionately yours,

"Josiah Pratt."

Towards the close of 1822, a third ordained Missionary embarked for New Zealand, with two more laymen, one a carpenter, the other a farmer. By the time he entered upon his work, the other two Clergymen had left the Mission. The following is an extract from a letter which Mr. Pratt wrote to him—the last of his letters to New Zealand:—

To the Rev. Henry Williams.

"London, *March* 29, 1824.

"DEAR BROTHER—

"* * * We were glad to learn, that at the date of your last letter you were on the point of embarking for New Zealand. We are now waiting with solicitude for information of your proceedings on your arrival. The duties before you are arduous and painful; but the grace of Christ, His wisdom, and His strength are your resource, and adequately provide for the supply of 'all your need.' Be much, dear brother, in communion with Him; preserve a single eye to the glory of God in the great work before you; and cultivate a spirit of humility, forbearance, and kindness, in all your intercourse with your brethren."

About three years after the Rev. Henry Williams left England, he was followed by his brother, the Rev. William Williams. It was not till the years 1831-2, that the Gospel began to take effectual root among the New Zealanders; but from that date it has spread with wonderful success. These two Missionaries are still at their post in New Zealand, and were both raised to the honourable office of Archdeacon on the arrival of the Bishop in 1842.

Into this successful position was the Society brought

at the time that Mr. Pratt found it necessary, from the multiplication of its business and the urgency of other engagements, to resign the Secretaryship which he had so long held.

The following letter, conveying his resignation, will shew the feeling with which he took this important step :—

To the Committee of the Church Missionary Society.

"GENTLEMEN—

"The Report of the Committee of Correspondence, which will be laid before you at the present Meeting, will inform you, that in the new arrangements which are required in the Secretary's department by its great increase of business, it is necessary to make provision not only for additional assistance in the discharge of its duties, but also to supply my place in that department. The grounds on which my retiring is become necessary will be stated to you in the said Report: but I cannot withdraw from the relation in which I have so long stood to the Society, without expressing my sincere regret, that this step is become unavoidable from the increase of other duties.

"The great cause, indeed, in which we have been so long engaged, has so interwoven itself with my habits, and is, I trust, so deeply seated in my heart, that it will, I hope, continue to occupy, while life and reason shall remain, the chief of my thoughts and the best of my time. In any way, and to any extent, which may be practicable and expedient, the Committee may always command my services in that best of causes in which Christians can be engaged.

"That cause, indeed, requires the hearty co-operation of all the faithful servants of Christ—in counsel, in liberality, in labour, and in prayer. That it is making rapid progress, we have abundant evidence; but that its difficulties also multiply in some proportion to that progress, we are compelled painfully

to feel. The instruments to be employed being men of like passions with ourselves, who have to direct them in their labours, the increase of such instruments for the accomplishment of the work which is so fast augmenting, unavoidably multiplies the cares of those who have the responsibility of governing this grand and comprehensive machine: while these cares are not a little increased by the great activity of that malignant influence which everywhere displays itself, by acting on the weakness of good men and the wickedness of the evil, against the establishment of the kingdom of God.

"The obligation under which this state of things lays the servants of Christ, of increasing simplicity of purpose in all their labours, and increasing humility of dependence therein on the guidance and blessing of the Holy Spirit, is felt, I am persuaded, by us all. Maintaining and cherishing, through Divine grace, this temper of mind in all our plans and exertions, we may fearlessly proceed. By our services, and those of our predecessors, fellow-labourers, and successors, God will magnify His own great name, in the fulfilment of His promises, until the earth shall be covered with the knowledge of the Lord.

"I cannot conclude without the expression of my sincere thanks for the kindness, which, in the exercise of my office, I have uniformly received, for so long a course of years, at the hands of the Committee, and shall ever remain,

"Gentlemen,

"Your affectionate friend and servant,

"Josiah Pratt."

"*Church Missionary House, April* 23, 1824.

The following notice was taken of his retirement in the Twenty-fourth Annual Report of the Society:—

"Your Committee received with real concern Mr. Pratt's resignation of the office of Secretary of the Society, which he had held for a period of one-and-twenty years, with the highest advantage to the Society.

"The Committee attest, with grateful satisfaction, the distinguished share which, under God, the zealous, judicious, and unwearied labours of your late Secretary have had, in drawing forth the large resources now enjoyed by the Society, and in gradually enlarging its operations to their present wide extent. While they express the strong sense which they entertain of Mr. Pratt's long and able services in the Society, the Committee cannot refrain from recording, also, the lively feelings of personal esteem and respect, which have grown up and been matured during their long official intercourse with him. In taking a reluctant leave of him in the capacity of Secretary of the Society, the Committee have requested that he will allow them to retain his name in connection with their transactions, under the designation of 'Chairman of the Committee of Correspondence.' By this arrangement, the Committee will continue to avail themselves of Mr. Pratt's counsel and co-operation, in the prosecution of their labours; and their future proceedings will participate in the advantages to be derived, as well from his intimate acquaintance with the Society's concerns, as from his extensive information on all topics connected with the undertakings and operations of Missionary Institutions."

For several years he continued to occupy the post of Chairman of the Committee of Correspondence, the chief working Committee of the Society.

"And it was only when the Lord raised up other labourers, in whose qualifications he cordially rejoiced, that he allowed himself to yield to that measured retirement, which his natural character, his growing years, and his increasing bodily infirmities demanded. And still as Chamber Counsel of the Church, he was ready to the last to aid with his advice all who consulted him." *

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* Mr. Bickersteth's Funeral Sermon.

We know not how better to conclude the preceding outline of Mr. Pratt's labours as Secretary of the Church Missionary Society, than by adding the testimony of two highly-valued friends to their extent, and the manner in which they were executed;—the one for many years his valued coadjutor and an eye-witness of his indefatigable zeal; both of them successors to his office:—

"For twenty-two years* (says Mr. Bickersteth†) Mr. Pratt devoted almost the entire energies of his commanding understanding, his great experience, and his sound judgment, to this Society; and gradually laid those deep and broad foundations, on which the Society has been raised to its present blessedness. He formed the chief rules by which it is now conducted; he planned the 'Missionary Register,' by which the spirit of Missions has been so largely diffused. More than twenty volumes, edited by him from the year 1813, shew the wisdom, the love, the judgment, the indefatigable toil, and the enlarged mind, of their able editor from year to year. It is a full treasury, that will be invaluable to the future historian of the Church of Christ. The Annual Reports of the Church Missionary Society, prepared by him for a quarter of a century, mark the same diligent, judicious, comprehensive, and loving spirit.

"He originated the system of Associations through the country; in connection with him the Missionary Institution at Islington was formed. The chief Missions have been established while he was Secretary. It will never be fully known till the day of Christ, through how many conflicts and trials and labours the Missionary principle was maintained, diffused,

* Mr. Pratt was chosen Secretary Dec. 1802, and resigned April 23, 1824.

† Funeral Sermon, pp. 26, 27.

and established in our country by his stedfastness and exertions, and through how many sorrows and sufferings, from the many deaths of Missionaries in Africa, and, in some cases, from their inconsistency, and the falls of some, the Churches of Christ were at length permanently formed among the heathen under his scriptural direction and unshaken perseverance. He examined all the Missionary Candidates. When I thought of devoting myself to the Ministry I opened my heart to him, and he at once invited me to share his labours both in the Ministry and in the Church Missionary Society. It was my privilege to be his fellow-labourer from 1815 till he resigned the Secretaryship in 1824, and for the next six years to enter into his labours. But I rejoice to testify, that God especially honoured our departed friend as a chief Father of this Society, and the originator of its most important plans and proceedings."

Mr. Venn expresses himself as follows:—

"The unweariedness of his labours was truly extraordinary. Few men are capable of such continuous exertion as he endured; and still fewer would give themselves up to toil herein, not for a temporal reward, but to send a blessing to distant lands.

"He possessed, moreover, a peculiar qualification for his work, in that *largeness of heart*, which could embrace the necessities of all his fellow-creatures, and earnestly seek the extension of Christ's Kingdom throughout the world.

"I have heard from the lips of many a Missionary affecting testimonies to his tender sympathy and paternal regard toward them from the first hour that they devoted themselves to the work of the Society. He bore them continually upon his heart; though absent from them in the body, still present with them in spirit, joying and beholding their success and prosperity. This largeness of heart was not the fruit of his connection with the Church Missionary Society: rather, the establishment and extension of that Society was the result of this noble quality of his mind. Nor was it

restricted in its exercise to the operations of this one Society: for being animated and regulated by the principle laid down in the text [1 Pet. iv. 10, 11], it manifested itself in a genuine catholicity of spirit. He heartily rejoiced in the success of all who were labouring in the cause of Christ, and willingly co-operated with them as far as he had opportunity. Though his whole soul seemed devoted to the interests of one great Society, yet he was far above all petty jealousy or party spirit in respect of other kindred Institutions.

"Mr. Pratt seems to have discerned most accurately that precise line of labour, which constituted the ability which God had given to him; and convinced that herein he was following the call of God, he pursued it with constancy and perseverance, and never deviated from it to grasp any other distinction. That precise line was, to take a practical view of all questions connected with the Evangelization of the World. It was his part to mature measures, devised by himself or others, for the accomplishment of this end; to carry them out in detail; to combine the varied efforts of zealous friends at home; and to preserve a consistency in all the operations of the Society abroad. For this work a man was needed possessing a mind comprehensive in its views, sound in its judgment, candid towards objectors, practical in its character, prompt and patient in execution. Such was Josiah Pratt. He had the rare faculty of taking a wide and comprehensive, but at the same time a thoroughly practical view of questions. There was nothing minute about the character of his mind; yet it was most admirable in following out his plans in detail.

"The vast extent to which the operations of the Missionary Society were, under his direction, extended, yet with sound practical wisdom in all its departments, affords a standing proof of this statement." *

* Sermon on the death of Mr. Pratt, by the Rev. H. Venn, Honorary Secretary of the Church Missionary Society, pp. 12—14.

CHAPTER XIII.

1814—1824.

MR. PRATT'S MINISTRY DURING THIS PERIOD — WITHDRAWS FROM THE ECLECTIC SOCIETY—ACCIDENTAL DEATH OF AN AGED MEMBER OF HIS CONGREGATIONS—THE HONEST WATERMAN—VISIT OF BISHOP CHASE TO ENGLAND—ASSISTANCE AFFORDED TO HIM BY MR. PRATT IN HIS APPEAL TO THE BRITISH PUBLIC.

In tracing the progress of Mr. Pratt's exertions in behalf of the Society in which he devoted the vigour of his days, it has been thought best not to break the thread of the narrative for the last twelve years, by the introduction of other topics. But throughout this busy period of his life he continued to preach three times a-week, viz. at Wheler Chapel, at St. Mary Woolnoth's, and at St. Lawrence's. Every other stated engagement he felt compelled to relinquish, as will appear from the following letter addressed to the members of the Eclectic Society :—

"Church Missionary House, *Jan.* 2, 1815.

"MY DEAR FRIENDS—

"I have long struggled with myself before I could bring my mind to request that you would permit me to pass off, for the present at least, as a *miles emeritus*. But when I look at the book, and find that I was present but twice last year, and see no immediate prospect of being able to resume that seat which I have reason to thank God from my heart that I ever

held, I cannot continue to occupy a post, the duties of which I am disqualified from discharging.

"Many of you know well that my occupation at this House is so incessant, that I have neither time nor spirits for any thing beyond its walls, except what is of necessity laid upon me. An average engagement for the last two years perhaps, in the Society's concerns, of from eight to twelve hours a-day, beside frequent journeyings, have made me almost a perfect stranger to my own study; and have obliged me to look for, what I gratefully acknowledge I have found, the special support and blessing of God. But I assure you, my dear friends, I need, and shall need, this support; for my spirits and health sometimes give symptoms of failing. But I am persuaded you remember your brethren before that throne round which we shall all, I trust, meet, when prayer shall have yielded to eternal praise.

"I remain, in the best of all bonds,

"Your ever affectionate brother and friend,

"Josiah Pratt."

His pulpit ministrations were more especially valued, as already stated, for their deeply experimental character, and their richness in scriptural truth. Salvation by grace, through faith, was his great topic; but in its personal application he unfolded the secret workings of the heart, laid bare its deceitfulness, and the danger of having a form of godliness without its power. He always, however, entered largely into the practical details of the Christian life. He was in the habit of preaching a course of sermons at the beginning of the year, specially on domestic and relative duties. To humble the sinner, to detect and convince the self-deceiver, and to comfort and

edify the children of God, were his leading aims. Many, we doubt not, will be able to testify in the day of Christ, of the saving grace and power which accompanied his ministry.

During the period that he held the Lectureships at St. Lawrence's and St. Mary Woolnoth's, two affecting events occurred in the death of two aged men among the humbler class of his hearers. The one was taken away by a sudden accident. Mr. Pratt had been preaching on Wednesday evening at St. Lawrence's, upon the text, "*My times are in thy hand*," when the individual alluded to was present,—drinking in the refreshing truths which flowed from the preacher's lips, and feeling doubtless the rich consolation which the believer enjoys in trusting himself for life or for death in the hands of his covenanted God. In less than half an hour after the service was over, this aged pilgrim was brought back a corpse to the very church, where he had been but just before a happy and devout worshipper. With his well-read Bible under his arm, he was directing his steps toward a part of the town, where he was in the habit of teaching in an evening adult school. He had to pass through Lad Lane, at a corner of which, just as he was turning it and crossing over, the leaders of a mail coach suddenly came upon him, and before he could save himself he was thrown down, and killed on the spot.

The other individual was the remarkable old Christian, whose history has since been recorded in a well-known tract, entitled the "Honest Waterman." He appears to have been a hearer of the Rev. William Ro-

maine and the Rev. John Newton, till the death of those venerable ministers; and afterwards of Mr. Pratt and the Rev. Henry G. Watkins. From the extreme diffidence of his character, and his love of concealment, he rather shunned than sought opportunities of making the acquaintance of the ministers whose churches he attended: and not residing in the parishes within which the churches were situated, he remained personally unknown to them, although, from his regularity of attendance and his devout deportment, he could not but be a marked character. It was ascertained, after his death, that he had long been well known on the river among his fellow-watermen for his strict honesty and his regular and diligent habits: so remarkable were these, that although his daily receipts were rarely above five shillings, he left by will 100*l.* stock of Three-per-Cent. Annuities to each of nine Religious or Benevolent Societies, and half that sum to each of five other similar Institutions.

It was the circumstance of the old man's nephew calling on the treasurer of one of these Societies to pay the legacy, which led to the discovery of the character and history of this exemplary Christian. His nephew furnished materials for the above-mentioned Tract; and a gentleman to whom he was well known by sight, as a constant attendant at St. Mary Woolnoth's, supplied some of his recollections.

After speaking of his great devoutness during the service, and his "calm seriousness and fixed attention" during the Sermon, "I cannot but think," adds his

biographer, "that the discourses he heard at St. Mary Woolnoth contributed to confirm and extend that genuine Christian liberality, both of mind and heart, of which his life and death have afforded proofs so striking and exemplary." He lived to the age of 75; and in death, as in life, he bore an eminent testimony to the power and truth of the gospel of Christ. It was a subject of great regret to the ministers whom he had been in the habit of hearing, that neither of them was called in to enjoy the privilege of attending the dying saint in his last hours. On his nephew proposing to send for Mr. Pratt or Mr. Watkins, he declined the offer, urging as his reason, that their time was already fully engrossed in more pressing duties. Some of his last words were these; and are sufficient to shew how prepared he was for his great change:—"My confidence is in Christ; He is all my salvation: I have no hope from any other source: I trust that Jesus Christ has bled and died for me."—"God forbid that I should glory save in the cross of Jesus Christ!"—"The love of God is shed abroad in my heart." To which he added, "My strength is perfect weakness. Finish the work, Lord, and let me join the heavenly host, to sing Thy praises for ever and ever."

Statedly occupied as Mr. Pratt was with the overwhelming calls of his Ministry and the Society, yet his active mind would not suffer him to neglect occasional opportunities of usefulness which seemed to be providentially thrown in his way. An instance of this kind was presented towards the close of 1823, by the

arrival in England of Dr. Chase, Bishop of Ohio, United States.

The state of spiritual destitution of the public means of grace which prevailed in two of the nine dioceses of the United States, bordering on the Atlantic, will have been already in some degree learnt from some details in a former Chapter. But sad as this state was, it was flourishing compared with the forlorn condition of the newly-formed diocese of Ohio, lying beyond the Alleghany Mountains, in the western territory of the States, and stretching over a surface of 30,000 square miles of newly settled or still unsettled country. Through this vast extent of territory, the parishes and places for holding Divine Service were scattered at distances varying from fifteen to sixty miles, with only five clergymen to minister to their spiritual wants.

The Rev. Philander Chase, D.D. was consecrated first Bishop of this peculiarly arduous charge in Feb. 1819; and soon after commenced a visitation throughout the length and breadth of his diocese,—travelling on horseback a distance of more than 1200 miles in the course of the year, and on his journey seeking out and finding, not only the scattered flocks, but many in the woods not yet attached to any congregation, although desirous of joining themselves to the body of the faithful. This visitation laid open to the Bishop's mind a grievous picture of the moral wilderness committed to his care by the Great Shepherd, and awakened in his breast corresponding emotions and anxious desires to remedy the evil. There were not wanting young

men willing to offer themselves for the ministry; but poverty, the want of convenient accommodations and of libraries, and their own incessant parochial and Missionary duties, rendered it quite beyond the power of the Clergy to undertake their education. A General Theological Seminary had recently been established at New York; but the great distance of this institution, and the unavoidable expense of sending students to it from the far west across the Alleghanies, made it hopeless to look for help in that direction. It was natural, moreover, that the urgent calls, nearer home, of the destitute dioceses washed by the Atlantic, would be first in some measure attended to, before the forlorn condition of the unknown wilds of Ohio would meet with any more satisfactory a response than mere expressions of sympathy. And besides this, the peculiar nature of the work in this new field of labour required men brought up on the soil; capable of readily assimilating themselves to the character of the inhabitants, and of enduring the exposure and fatigue of travelling through their woods and hills.

In this emergency, the zealous and primitive Bishop proposed the establishment of a Seminary specially adapted to the wants of his own Diocese: and after unavailing efforts to raise sufficient funds for this purpose in his own land, he resolved to make an appeal in person to England—the land of his forefathers. He has himself recently written a full narrative of the circumstances which led to this decision, and of the wonderful manner in which God brought him through

a multitude of difficulties in the persevering prosecution of his great object.

He left his diocese with the prayers of his Clergy, and with their concurrence in his plans; and being commended by them to the grace of God, set out on his long and anxious journey. But as he approached New York, the opposition to his scheme thickened around him, on the ground that his projected Seminary was likely to stand in the way of the success of the General Theological Seminary lately instituted in that city, and designed for all the Dioceses of the United States. As he knew, however, that this opposition proceeded from men who had not seen, nor felt, nor suffered as he had himself, in witnessing the grievous destitution of his own peculiar charge, he persevered in his own course in simple reliance on Him who had hitherto been his guide.

In November, 1823, the Bishop reached London—"a world within itself"—he writes—"and not a soul within its vast bosom with whom he had the least acquaintance; and, what was more, none had ever heard of him but through a hostile medium." He found that the opposition which he had encountered at New York had already found its way to this centre of influence, had poisoned the minds of all who had heard of his intended visit, and prejudiced them against him. His claims, however, upon Christian sympathy, and the justice of his cause, were readily acknowledged when the state of the case was understood; and with a very few exceptions, if any, prejudice gave way to zealous co-operation in his behalf. This was the case

with Lord Gambier, to whom the Bishop brought letters of introduction from a friend of his Lordship's in America; and no less so with Mr. Pratt, to whose notice Lord Gambier commended the Bishop and his plans. His first interview with Mr. Pratt was at his residence in Doughty Street on the 9th of Dec., and is thus graphically described by the Bishop in his recently published "Reminiscences":—

"With what anxious steps he was the bearer of Lord Gambier's letter to this good man, needs not be told. Giving in his name, he was shewn directly to the study of the Secretary of the Church Missionary Society. With books and papers all around a well-lighted room, warmed by a cheerful fire, and furnished with a good-sized table, having a well-brushed cloth, occupied by some maps, a recent number of the [Missionary] Register, and some manuscript papers, in 8vo form, all neatly written on one side of it for the press, the whole piled away in two or three parcels, and all the extra waste papers torn to small pieces and thrown down on the floor—*there he was*, as the writer suddenly, perhaps unexpectedly, entered the room. Turning round and facing the door, he saw a man approach of no ordinary size, and evidently no inhabitant of London, and against whom, as he has since remarked, he was very much prejudiced. A civil bow was interchanged, and the letter from Lord Gambier presented. The very sight of a good man's writing will light up a smile in the face of a congenial spirit."

Mr. Pratt examined the papers which the Bishop laid before him, entered at large into conversation upon the topics connected with his object, and was so fully convinced of the excellence of his cause, that he did not hesitate, even at the first interview, to assure

the Bishop that he had his best wishes, and should have his best endeavours to aid him in his great design. This promise was speedily fulfilled, and the Bishop, in grateful recollection of the assistance he derived from this source, enters his record in the following marked language: — "The exact day and hour of the writer's introduction to the Rev. Josiah Pratt, of London, are recorded both on paper and in the memory. That record ought to be permanent, for the event is among the most important of his whole life, as the sequel of this Memoir will shew."

Bishop Chase continued in town a month after his introduction to Mr. Pratt, during which time they had repeated interviews for maturing the Bishop's plans, and taking measures to lay them before the public in the way best calculated to ensure success. Mr. Pratt, as well as the Bishop himself, was strongly averse from doing any thing that might provoke an open controversy with his opponents. It was, however, as difficult as it was desirable to make such a full and fair representation of the circumstances and necessities of the diocese of Ohio as would meet objections, and also call forth the sympathy and aid which were sought for, without in some way reflecting upon the conduct of those who had already gained the ear of the public in opposition to the Bishop's scheme. To effect this object was the task to which Mr. Pratt addressed himself. He wrote to the leader of the opposition, informing him of the change which a full view of the subject had produced in his own mind; and at the same time

acquainting him with Bishop Chase's determination to maintain peace under all circumstances. In the mean time he was occupying all the intervals he could snatch from his pressing engagements, to draw up an Appeal, for extensive circulation, to bring the pressing wants of Ohio fully and prominently before the public. On the last day of the year he invited a select party of clerical and lay friends to meet the Bishop at his house. "His design was explained," writes one who was present,* "and more than approved; it was hailed with hope and delight; a beginning was made, and chiefly under Mr. Pratt's arrangements, though, as usual, he allowed other names to occupy the prominent places of honour."

The Appeal, together with the Resolutions drawn up at this Meeting, was speedily printed and extensively circulated through the country; and on the 8th of January, the Bishop left London, on an extensive tour to plead his cause in person. About a month after this, all opposition to his plans was withdrawn upon certain terms of accommodation being proposed by the opposing party, and agreed upon by the Bishop, through the intervention of Mr. Pratt.

Every difficulty was thus at length surmounted; six thousand pounds were raised; and the excellent Bishop, after making many friends in England, to whom he had greatly endeared himself by his apostolical spirit, re-embarked for his own country, having

* "Christian Observer" for 1844, p. 690.

realized the fullest expectations of his visit. The following was Mr. Pratt's farewell letter to him:—

"London, Doughty Street, *July* 12, 1824.

"RIGHT REV. AND VERY DEAR SIR—

"I am now addressing you, probably, for the last time during your stay in our country; and I cannot on this occasion but recall to mind the circumstances under which I had the honour and happiness first to meet you, and those which have since occurred. That Divine Master, whose hand directs our steps, has graciously guided you, in a way which we could not have anticipated, to a happy issue of your difficult undertaking. In its progress it has been the occasion of calling forth much evil and much good. May the evil, whether felt in ourselves, or seen in others, make us humble before Him, and candid in judging of other men! And may the glory of all that is good be ascribed to Him to whom alone it is due!

"My wife and all my children beg to unite with me in respectful and affectionate wishes for your comfort and happiness for many years. We trust and pray that God may be pleased to bless you abundantly in all your labours to promote the salvation of men, and that we may all meet in that heavenly world where it will be a great portion of our joy to have been honoured by the Divine mercy and goodness in promoting on earth the cause of our God and Saviour.

"I am ever, Right Rev. and Dear Sir,

"Your affectionate, humble servant,

"Josiah Pratt."

In November of the same year the Bishop laid before the convention of his Church, a report of the proceedings and success of his long journey; and measures were speedily taken for the erection of Kenyon College, Ohio, which is become an Institution

of incalculable importance in its beneficial influence upon the Diocese to which it belongs.

Mr. Pratt's interest in the Bishop's proceedings continued unabated after his return to Ohio; and with a view of still further promoting the cause, he prepared a short Memoir of the life and character of the Bishop's son, the Rev. Philander Chase, who died during his father's visit to England. Another occasion will occur for mentioning this truly apostolic man, when he re-visited this country as Bishop of Illinois, and Mr. Pratt a second time espoused his interests.

CHAPTER XIV.

1802—1823.

MR. PRATT IN HIS DOMESTIC RELATIONSHIPS, AND HIS PRIVATE AND SOCIAL HABITS.

Little reference has yet been made to Mr. Pratt's domestic and social relationships; and yet it is here that we must look for the most undisguised developement of a man's genuine qualities. This will be a suitable place to pause in our narrative, and shew that while Mr. Pratt was so much an object of public observation and esteem, he practised what he preached; and that in his private no less than in his public walk, he is deserving of affectionate and respectful remembrance.

The praise of the Father of the Faithful eminently belonged to him, of having "commanded his children and his household after him, that they should keep the way of the Lord." He felt that an authority was committed to him as the head of a household, which he was bound to exercise for the glory of God and the present and eternal welfare of every inmate of his dwelling; and that authority he did exercise: he tolerated no evil thing, and expected all to conform cheerfully to those family arrangements which he deemed expedient. Yet authority was, in him, happily tempered with unvarying kindness and tender consideration. Though naturally of a sanguine temperament, which occasionally shewed itself in warmth

of manner and expression; yet there was much less of this, than we commonly find associated with great force of character and incessant toil; and his transparent integrity of purpose and hearty good-will prevented any unpleasant impression being harboured.

He himself set the example of what he expected from others: "not slothful in business, fervent in spirit, serving the Lord;" "an example to all in word, in conversation, in charity, in spirit, in faith, in purity." He rose punctually at six, summer and winter; and soon after roused the rest of the family: he was the first down stairs, when he repaired to his study: at eight he assembled the family for worship, which lasted about twenty minutes: at half-past eight in the evening he shut his door about him, and at nine assembled the family. He deemed it of the utmost importance to secure time for reading the Scriptures and devotion, before the senses were overpowered with fatigue and drowsiness. In later life, he retired a short time at noon.

He admired and defended Mr. Cecil's views of domestic life, though he admitted that they had been distorted and abused by persons of a severe and unamiable disposition. But never was man more affectionate than he, as a husband and a father. Memory can still recall the scene, when, in fear of losing the beloved partner of his counsels, cares, and joys, he gathered his children together, and with abundant tears committed our common affliction to the Lord. Memory also can recall minute instances of parental affection, in his doles of money and other presents to his children, in his walks with them before breakfast,

in lively anecdotes told and re-told with a peculiar buoyancy of countenance and manner. Notwithstanding the full occupation of his time and thoughts, he was most faithful for years in bringing his children Scotch-cake whenever he passed a certain shop; and though he were in conversation at the time with a friend, he would break off, saying, "I must not forget my children." His tenderness on one occasion is still fresh in the recollection. One of his children was repeating a lesson to him, which was very ill learnt. Finding that the child was suffering under a degree of bodily languor, though without real illness, he first took her on his knee to repeat the lesson; and finally, when patience failed to produce the desired result, he gave up the attempt, and taking the child into the next room, he placed her in his own bed, to recover the spirits which had been overtaxed. He would sometimes, at their earnest entreaties, sit down to the piano, and play "God save the King" in a spirited manner, and his "*one* March"; which was the extent of his performance in the musical line, though he had an excellent ear for music, and a very good bass and tenor voice.

As his children grew up, consisting of two sons and four daughters, he manifested a most anxious regard to their spiritual welfare. Though he repudiated the notion, that spiritual regeneration always and necessarily accompanies the outward and visible sign, as having no foundation in Scripture or in the language of the Church when rightly understood; yet he felt great confidence, that a believing and persevering use

of all the appointed means of grace, coupled with a wise and consistent example in the parents, would generally result in the child's becoming a true Christian. His own example was certainly well calculated to impress his children with the supreme importance of religion. And there was a strict and steady propriety in all the parts of his conduct towards them, which few, perhaps, have been so well able to maintain as he did, without varying to the extremes of severity or indulgence. He was not to be trifled with; and yet he admitted them to a great degree of confidence. The important objects which engrossed his own attention, and even many of the anxious questions which at times weighed upon his mind, were known and talked of in his family, and made the topics of combined supplication and thanksgiving at the throne of grace. He encouraged a spontaneous confession of their faults by the assurance, that he should always be much less displeased if they were truthful and ingenuous, than if they tried to conceal or palliate their faults. Sometimes he would make direct appeals to their consciences: for example, to one of his children he made the following remarks:—

"I observed," he said, "you and —— talking together when I came into the Missionary Meeting last night. This is a bad preparation for entering upon so solemn a duty, as it regards your own mind: it should be with much prayer: we do not come together for momentary excitement; but to increase the *spirit* of prayer. But the effect also on the person who officiates is very great. You can have no idea, how much he who prays depends on the spirit and temper of those around him. Suppose he has a dozen friends with him, whom he knows to be

of humble, praying, fervent minds — who accompany him, and, as it were, anticipate him in every petition; how much more freedom does he enjoy, than when he feels himself among careless, irreverent people: he then has to pray up-hill. And even if he is not acquainted with the temper of those about him, his mind is influenced: for the Spirit of God is present according as His assistance and holy influences are sought for; so that if the people come together in an unthinking, unpraying state, the minister experiences comparatively little or no assistance. He finds it difficult to pray: he feels a weight, but he does not know why."

The reproof was deeply felt, and was immediately afterwards noted down, so that its accuracy can be depended on.

He accustomed his children to commit large portions of Scripture to memory for pecuniary rewards. He was led to this practice by having been himself, when a boy, similarly induced by his own father to learn the Epistle to the Hebrews, with singular benefit to himself in after life. He took advantage of their occasional absence from home to write letters to them. The following specimens shall close this brief view of his domestic character: although simply addressed to his own children, and designed for their individual and personal benefit, they contain so much calculated to profit the general reader, that no apology need be made for their introduction in this place.

To his Eldest Daughter.

"London, *May* 29, 1817.

"MY DEAREST CAROLINE—

"I have often thought of you since you have been away from us: indeed there is scarcely a day when I do not think of

you several times; though, as you know, I am so busy, that I have few minutes at my command. But it is my comfort to know, that you have a Father in heaven who never has you out of His eye; and I pray to Him very frequently for you, and mention your name before Him, and tell my Heavenly Father, and that dear Saviour who shed His precious blood for us, how anxious I am that you may be led, by the grace of the Holy Spirit, to see your sinfulness, and your need of Christ; and that you may be brought more and more to love prayer, and the Bible, and the ways and people of God, and may follow all your dear and honoured relatives to heaven, and may meet us there. And your Mamma and I pray together often for you, that God would give you and Josiah and your sisters and John these blessings. So that you must not think that I ever forget you, though I have not written to you before. * * *

"It will please God, I hope, to make your visit useful to you, both in body and soul; so that you may return home with good spirits and health, and with a mind full of love to that Saviour, whom Dr. Fearon, as you hear in his sermons, holds forth, as I do, as the only refuge for sinners. Indeed, I cannot wish you, my dear child, any happiness so great as that of knowing and loving Christ, as your Saviour and your way to the Father. Never let a morning or an evening pass without earnest prayer: and when any thing troubles you, or when you can get an opportunity in the course of the day, bend your knees, and, in the words which your heart will suggest, under the gracious guidance of that good Spirit who 'helpeth our infirmities,' tell your loving Saviour what you need. And on a Sunday afternoon your Mamma and I particularly wish you, and Josiah also, and each of the others, as they grow older, to retire to your rooms, and to examine your own hearts, and read the Scriptures, and pray. You are getting now very near the age when it will be proper for you to be confirmed, and so take on yourself, by Divine strength, the solemn vows of your baptism. But we shall speak to you of this when the time comes.

"May our God ever bless you, and keep you, and at last bring you, of His infinite grace and goodness, to heaven!"

To the same.

"London, *July* 16, 1818.

"I cannot refuse your request that I would write to you, though I scarcely know how to get a few minutes from my present incessant labour. But it is labour that is its own reward, because it is in the service of the most gracious Master, and tends to promote His glory in the salvation of perishing sinners: and I desire ever to account it the highest honour which can be bestowed upon me, to be made, in any measure, an instrument of making known His blessed name. Yet a burden is laid upon me, as you know, which sometimes presses me hard, though I have comforts and supports by the way which make me go happily forward. But I have no greater comfort than the firm hope, that my God is the God of my family, and my Saviour and Sanctifier theirs also. Many and many prayers have your Mamma and I poured out for you all; for we regularly and constantly pray for you: and I trust that our gracious and merciful Saviour has accepted them, and will grant us, in His good time, the happy and blessed sight of seeing you all walking in the way of righteousness. Your letter to your Mamma gave us both the most sincere pleasure, as it satisfied us that our Heavenly Teacher is shewing you your need of mercy and grace, and is opening your mind to discern the things which belong to your peace. You must not expect to understand these things fully till after a long course of experience of the folly and deceitfulness of your heart, the malice and subtlety of Satan, the allurements of the world, and yet the gracious forbearance and ready assistance which your Lord will ever afford. Nay, I should not have implied that you could, after *any* experience in this world, *fully* understand the things which are freely given to us of God. We shall go on, I doubt not, to eternity making fresh discoveries of the goodness and love of

God in the whole provision for our salvation. But it rejoices my heart, my dear child, that the Saviour, who taught by His Spirit so many of those from whom you sprang, and many of whom are now 'passed into the skies,' has taken you into His school. He is the best Teacher who is our 'wisdom.' But I think, from your letter, that you have something to learn of His being made of God to us 'righteousness and sanctification:' something, indeed, of this great mystery of godliness you will always have to learn; but I mean something that you may now learn, and which is necessary to your solid comfort of mind. Strive to be good and to do good: 'strive to enter in at the straight gate:' watch your heart and your motives: wrestle earnestly with God in prayer for the forgiveness of your sins through the death of your Saviour, and for the enlightening and sanctifying of your soul by the Holy Spirit. But then you must distinguish between the work which your Saviour *has* done *for* you, and that which, by His grace and Spirit, He *will* work *in* you. The holiness which He will work in you will still be imperfect: it is not the ground of your acceptance with God; it never can be: you are pardoned, accepted, justified, accounted righteous, only for the sake of the sufferings and perfect obedience of the Saviour for you and in your stead: this is justification. But then the faith which the Holy Spirit will give you, wherewith to lay hold on Christ, is a faith which worketh by love, and will lead you to ask, more and more, for sanctifying grace; and, all your life long, you will feel the striving of this grace against your fallen and corrupt nature; as you find, Rom. vii. 7—25. But your Saviour will conquer in and for you, and will become your Redeemer from all enemies, as well as your Righteousness to justify you, and the Spring of your sanctification in sending His Holy Spirit. There is a treatise of Bishop Hall's, in the eighth volume of his works, called 'Christ Mystical:' read that when you have opportunity. You will find much in it that may, by the blessing of God, lead you to see more of Jesus than you yet do.

Pray, my dear Caroline, for a deep sense of your need of Him, and for a lively faith whereby to embrace Him, and a heart wholly devoted to Him, constrained by His love. It is this which makes religion delightful. It is this which enables us to look up with happy confidence and holy joy in God as our Father. May our God graciously lead you and your brothers and sisters into the full enjoyment of His Fatherly love through Christ, and bring you all to His heavenly kingdom!"

To his Second Daughter.

"London, *July* 16, 1818.

"We have been very glad to hear of and from you from time to time; and now begin to think of your coming home again. Josiah has just broken up, and we are all now at Hampstead, though I date from London. There is, however, an odd-shaped sort of three-cornered room into which we can put Caroline and you, though you must be very careful to tell all your secrets before you come, or we shall overhear them. * * * * Well; I did not mean to say so much about secret-keeping, nor indeed any thing, but it came in by the mention of the room, and I mean what I say for your good; because it will help you very much to know whether things are right or wrong, if you will ask yourself about them—'Should I be afraid or ashamed if my Papa and Mamma knew this?' You may depend on it, my dear Charlotte, that if you suffer your mind to think about any thing, or your wishes to dwell on any thing, or if you say any thing, or do any thing, or omit to do any thing that you know to be right, and, on asking yourself the question which I have supposed about these thoughts, and wishes, and doings, and omissions, your mind shrinks back from the thought of our knowing these things, you are in a wrong way, and must, without delay, dismiss these things, and pray to your Saviour to give you the grace of His Holy Spirit to make you fear and love your Heavenly Father. I hope you do pray sincerely and constantly. You are now getting a

great girl, and are full of health and vigour; and our Lord looks at children like you with pity and kindness. He pities you because you are fallen and sinful creatures, with proud and vain and heedless minds, and yet numberless sins on your head, which will assuredly sink you in eternal destruction if they are not forgiven you, and your heart made new. But then He loves as well as pities; and *gave Himself for us, an offering and a sacrifice to God:* and every sinful and foolish thought that you indulge, and every neglect of private duty, and all indifference to your Saviour—these are like despising Christ, and saying to Him, as the rebellious people in the parable did, 'We will not have this man to reign over us.'

"Now you will be called in a very few years, my dear Charlotte, to go, as your brother and sister have lately done, to take on you, by the grace of God, the solemn vows made for you at your baptism. Your brother and sister have both, I trust, been very sincere, and serious, and humble, in what they have done; and our Saviour has, we hope, taken them under His blessed care: and we pray and trust that He will receive you all. But do not wait one hour without going to Him. Do not think that you need not be so serious before you are confirmed. You may die in a year, or a month, or a week; and after death, come when that will, must come the judgment. Fly, therefore, to Christ: read some portion of the Bible in private, morning and evening: pray to your Lord to open your understanding, and awaken your conscience, and draw your heart by His Holy Spirit. Give yourself up to Christ with your whole soul. You may be lively, and cheerful, and happy still; nay, you will then be really happy; and you will make us happy, for our hearts, and those of your grandmamma and other friends, are deeply concerned: and we pray very much that you may all have the happiness which we have now, and which many of your honoured relatives have had on earth, who are now in heaven with their Saviour: and we pray that we may all, through the gracious mercy of God, having our sins

washed away by the blood of Christ, and our souls regenerated and sanctified by His Holy Spirit, at last meet in that world where we shall unite to praise God and the Lamb for ever.

"I have taken the opportunity, my dear Charlotte, of writing these things to you, that you may look at what I write again and again, and may pray to your Heavenly Father to call you, by His grace, to be His obedient servant and loving child."

A very instructive feature in his correspondence with his children—and one, of the great value and comfort of which they can all with gratitude and praise to God happily testify—was his invariable practice of assuring them, that, without ceasing, he had remembrance of them daily in his prayers before God. The following letter of advice was written to his eldest son upon entering on a college life; and we trace in this as in the former letters the same paternal desire that his children should grow up in the fear of God and the service of their Saviour. His son had been educated at St. Paul's School, and had never before this occasion left home for any length of time.

"London, *Oct.* 16, 1821.

"MY DEAR JOSIAH—

"As you are now, for the first time, on the point of leaving your father's roof, to become, in some measure, your own master, I think it best to put on paper the substance of what I have said to you, particularly with regard to your mode of spending your Sundays at College. It is a great source of comfort and gratitude to me and your mother, that we have reason to hope that God our Saviour has given you a sincere desire to devote your life to Him; and it is our constant prayer for you, and for your sisters and brother, that He

would sanctify you all to His service. That service we find to be perfect freedom; and we are easy and happy only in proportion as we live near to Him, by the grace of the Holy Spirit in faith and love.

"For your Daily Course, let me urge you to attend to all your College duties with seriousness and punctuality. That the blessing of God may rest on you in them, spend conscientiously and devoutly a portion of time (say half an hour at the least), every morning and evening, in reading the Scriptures in regular order, without a commentary, for devotional purposes, and in meditation and prayer. At noon, and as opportunities serve, or as difficulties and trials come on you, shut your door about you, and pour out your heart to your Father in heaven. So will every day be spent with God and to His glory.

"In such a course as this, go on, with confidence and courage. Let no difficulties in your College work dismay you. Do always the best that you can, and then be quite satisfied that I shall be pleased and thankful, whatever results may follow.

"But to your Sundays I would particularly call your attention. On your manner of spending them very much of your best interests will depend. I am persuaded, therefore, that you will accept from me the following Hints with readiness, and endeavour to make them your guide:—

"1. Rise always in sufficient time to spend half an hour in private reading and prayer before College Chapel.

"2. From breakfast till church time read the Scriptures in regular order, with Scott's Commentary. If a pious and judicious friend would agree to do this with you, breakfasting with each other alternately for this purpose, it might be mutually beneficial.

"3. Attend Trinity Church in the morning.

"4. Attend the University Church in the afternoon.

"5. Take an outline of the sermons which you hear.

"6. After College prayers in the evening, always drink tea alone, and spend till nine in retirement. Let this be a season

for thinking over the week past, and looking forward to the week coming on. Remember us all in prayer, and look to the Holy Spirit to enlarge your views of your Heavenly Father's love and your Saviour's grace, and to awaken zeal for the salvation of a lost world. If the following Sunday be Sacrament Sunday (which always attend), let your thoughts be turned particularly toward that sacred ordinance. Let some excellent author be always in hand; such as Milner, Hopkins, Leighton, Hall, &c.

* * * * * * *

"May the God of your fathers be with you! and every day and every hour may the Spirit of Christ rest on you! These are the hearty prayers for you, my dear Josiah, of

"Your affectionate father."

Twelve months later, when his son was entering on his second year at the University, he wrote:—

"* * * * * Never forget my leading maxim—*Do all things which you ought to do, and do them in the best way that you are able; and then cheerfully leave the issue to Him whom you serve.* * * * * *

"Cultivate those important virtues, *Prudent Forethought* and *Resolute Punctuality*. It is my daily prayer for you, that you may be graciously prepared for that high and holy work to which our lives are, I trust, devoted; and it is the lively sense of your obligation to serve your Heavenly Master, which must supply a daily and hourly stimulus to your mind.

"There are five things which you must daily attend to—devotion, study, exercise, diet, and rest. Remember that you are working for a gracious Master. May His eye ever be on you for good!"

The following letter was addressed to his son on coming of age. It was written from Clifton, whither he had gone to preach and attend a Meeting in behalf

of the Church Missionary Society, at the Tenth Anniversary of their Association :—

"CLIFTON, *March* 23, 1823.

"MY DEAR JOSIAH—

"The clock is just going to strike twelve, at midnight of the 22nd, so that I shall have entered on your birthday before I conclude. I was not aware that this was the day, till your mother, in a letter received this morning, mentioned it; I would otherwise have written to you in time for you to have heard from me on this day. However, I will now express to you somewhat of those feelings and wishes, which the information awakened toward you. Had you been born to a great estate in this world, we should all have not only known and thought of the day, but mighty preparations would have been made to celebrate the joyful occasion. I trust, however, that though God, in His good providence, has withheld this from you, yet that He has made you heir of a better inheritance even in this world, and of one that is 'incorruptible, undefiled, and that fadeth not away,' reserved for you in heaven. You have the blood of saints, now 'made like unto the angels,' in your veins, and inherit the rich blessing of their prayers when on earth, and of the prayers of others who are living. For myself, I commit you daily to God, and to His covenant mercy and love, and doubt not but He will hear, and prepare you for His heavenly kingdom. What service our Lord may be pleased to appoint you on earth, we leave to His wisdom and grace: but whether He lead you to labour at home or abroad, our chief desire and prayer is, that He would, by His Holy Spirit, fit you for His service, and abundantly bless you therein. In the plain path of our duty, humbly pursuing our way, while we look to the pillar and the cloud, and lean by faith on an Almighty arm, let our encouragement be the name of Jehovah-Jireh—'God will provide.'

"You will have heard from your mother on this happy occasion. She will have poured out the affectionate wishes of

her heart for you, as she often does her prayers. They are some of our happiest seasons when, every Sunday, we unite in prayer for you all, mentioning your peculiar circumstances before our gracious God and Saviour." * * * *

To the same at a later date he writes:—

"I have been anxious, in all that concerns you, to follow the leadings of God's gracious hand. The shortness and uncertainty of our lives, the infinite value of souls, the greatness of our office as appointed by Christ to bring souls to Himself, the difficulties of the work, the pressing wants of these times of rebuke and blasphemy, yet the manifest blessing which attends devoted servants of our Lord—these and many similar considerations render it a very clear duty for a student who wishes to live to his Lord, to make all his pursuits bend as directly and immediately as practicable on his sufficiency for the Ministry and the full work of an Evangelist. I grant that these very considerations, and others which might be drawn from the peculiarity of our times, shew that consecrated learning is most valuable in our day. My earnest prayer, therefore, for you is, that you may be enabled to pursue your studies with a single eye and in a devout spirit; and then you will be the better fitted to do the work of a Christian scholar."

To the same still later:—

"A field of ministerial labour is before you, in the cultivation of which, with the blessing of your Heavenly Master, you may learn how to gather and to nurture the sheep of His fold. Living close to Him in your private prayers and study of His Word, the Holy Spirit will enable you to draw out of His fulness all that you shall need in order to your 'doing the work of an Evangelist,' and 'making full proof of your ministry.' If it be His design that you should come and labour with me, we shall not want sufficient tokens of this His will, if we are in a right frame to discern them. If He would have you

move elsewhere at any time, we shall see the way opened, and shall hear the plain call. Only let us in all things have patience with Him. 'He that believeth shall not make haste.' We have, as a family, abundant reason thus to wait for Him: quick to discern and prompt to obey the real intimations of His holy will; while we maintain, through His grace, a due check on the working of our fickle or selfish feelings. I pray God that you may be enabled continually to renew, and with increasing fervour of spirit, the surrender of yourself wholly, in the work of the ministry, to Him 'whose we are, and whom we serve.'"

The following extract from a letter addressed to his third daughter, is illustrative of the manner in which he combined with affectionate parental advice to his children, a lively interest in their enjoyments and recreations. This was a marked feature in his domestic character. Never will they forget the warm welcome with which he always received them after an absence from home, and the pleasure with which he would, on such occasions, relate or listen to the history of recent occurrences:—

"* * * You will not object, I dare say, to receive a line from me. You must be pretty well accustomed to your present scenes and friends so as to admit, not unwillingly at least, the recollection of worn-out faces and every-day facts; for even these get a freshness by absence. You will come home loaded, I expect, with circumstantials, which will ever and anon come upon you with such vivacity, that we shall be made living parties in your groups and adventures. It is pleasant to me to be persuaded that you will receive, and retain, and communicate, a savour of that which will help us on through death and the grave. Let that not only be the bottom and support of all our joys, but break through, as occasion may serve and God may be glorified. 'Out of the abundance of

the heart the mouth speaketh.' May the spirit of my dear old friend* refresh your spirit, and lead all you younger servants of Christ to walk more closely with Him! We all fail here. May our Gracious Head evermore supply to us all, my dear Eliza, that seasonable grace which shall revive and quicken us in all our manifold failings! He who has begun His good work, I trust, in us all, who are the adults of our households, must carry on and perfect the work. But He will do it by awakening our vigilance and strengthening our faith. Let us be upright with Him, and sincere before Him. We cannot have His approving presence, and enjoy the testimony of the Spirit with our spirits that we are His pardoned and accepted servants, but as we walk closely with Him, 'giving diligence to make our calling and election sure.' "

Several other traits in Mr. Pratt's private character shall now be mentioned, before we close this Chapter.

He did not mix much in company. This did not proceed from pride or an unsociable disposition; but partly from a natural shyness, which has already been alluded to, and partly from an incessant love of action: he seemed never easy, unless he thought that he was doing something. And these constitutional tendencies were fostered as opportunities of usefulness opened upon him, and his public occupations increased; which at length so absorbed his time and attention, that he was not often seen in company, even among his relatives. This was perhaps carried to an extreme, as it prevented him from taking that occasional relaxation which appeared desirable for his own benefit,

* The late Rev. Robert Jarratt, upwards of fifty years Vicar of Wellington, Somerset.

as well as for the gratification of his friends. Yet he would sometimes enter with great animation into the social circle; always, however, finding his "delight in the excellent of the earth;" and his "speech was with grace, seasoned with salt," and directed to some useful end: nor was he pleased, unless such social occasions were "sanctified by the Word of God and prayer."

He delighted greatly in the scenes of nature, and would unbend like a boy when released in the summer from the severity of his engagements and the restraints of the town. Being of an active and strongly-built frame, and of buoyant spirits, he exulted in the exercise of his bodily powers, especially when accompanied by his family or intimate friends: his sea-side excursions have been noticed in a previous Chapter.

It has been already remarked, that he possessed an instinctive love of order and method. This methodical habit of mind displayed itself most beneficially in many ways. His various accounts and *memoranda* were kept with minute regularity and exactness in a neat and legible handwriting, and all his papers were systematically arranged. There was a deal of wary forethought about him, in providing against exigencies which were likely to arise. He would at once write down thoughts as they occurred to his mind, and stow away these hints in some pigeon-hole against the time of need; and hence, being ready when that time arrived, he saved himself and others much hurry and inconvenience. Simple as all this may appear, none but an active and persevering mind

could have accomplished it. His methodical disposal of his own affairs, at the same time, left his mind the more at liberty for breaking off from his usual employments when unavoidably interrupted. He rarely denied himself, when persons called on him for advice (as was frequently the case), though he might be closely occupied in his study. He would generally, under such circumstances, give a patient attention to any case of interest and importance which might be brought before him. He was also very punctual in keeping appointments: and his friends always found him the same man, uniformly courteous, open-hearted, and sincere.

There was another feature in Mr. Pratt's personal character, the practical influence of which on his course, though in a quiet manner, was so evident, that it ought not to pass unnoticed. He was naturally endowed with a large and liberal heart; and although possessing but a moderate income, was always ready to respond, to the utmost of his ability, to the various claims on Christian benevolence so abounding in the present age. He was, moreover, deeply impressed with the duty incumbent on Christians to devote at least a tenth part of their income to religious and charitable purposes; regarding this as a suitable average, to be varied more or less by special circumstances. This view he considered to be according to the spirit of Scripture, though he allowed that the present Dispensation leaves the conscience at greater liberty than the former, by giving no particular directions on the point. He used frequently to lament

the want of a higher standard among Christians on this subject, and the consequent want of a more extended liberality in the Christian world, whilst acknowledging, with thankfulness, that there were many exceptions. He would often observe on how much larger a scale we should see religious Societies supported, if this principle were adequately carried out.

These private virtues secured for him the respect and affection of the numerous persons with whom he had to deal; and combined with those public services which were "known and read of all men," to render him greatly beloved and deservedly popular.

But we must now revert to the narrative, and proceed to notice an important event, which determined Mr. Pratt's position for the remainder of his life.

CHAPTER XV.

1823—1831.

ELECTION TO THE VICARAGE OF ST. STEPHEN'S, COLEMAN STREET—LETTER TO THE REV. DANIEL WILSON—ENTRANCE ON PASTORAL LABOURS — MARRIAGE OF MR. PRATT'S ELDEST DAUGHTER — SEVERE ATTACK OF INFLAMMATION IN THE EYE—RESIGNATION OF THE LECTURESHIP AT ST. MARY WOOLNOTH'S—VISIT TO RAMSGATE—ATTEMPT TO IMPROVE A MELANCHOLY EVENT WHICH HAPPENED AT THAT PLACE.

The character of Mr. Pratt's ministry, as "a preacher of the Word," has been already noticed. He had not as yet been the pastor of any parochial cure; but just when he was beginning to feel it necessary to seek relief from the daily increasing pressure of business connected with the Church Missionary Society, an opening was providentially presented, which promised to afford exactly that sphere of labour in which he desired to close his days.

In the spring of 1823, the living of St. Stephen's, Coleman Street, in the City of London, became vacant by the death of the Rev. Thomas Twigg, and several of the leading parishioners, personally unknown to him, invited Mr. Pratt to offer himself as candidate at the approaching election of a successor. The living of St. Stephen's was given by Queen Elizabeth to the parish, in consequence of which the choice of the Vicar is vested in the householders. He felt that he ought to view an invitation so unlooked for on his own part, as an indication of the Divine will; and therefore cheerfully and thankfully met the requisition by offering

himself as a candidate. Several others sent in their names to the feoffees; but on the day of election, three decidedly took the lead. Great excitement prevailed on the occasion, and Mr. Pratt's friends (especially Mr. Jeremiah Carter, Chairman of his Committee, and Mr. Warren S. Hale) exerted themselves with unwearied assiduity in his behalf. At the close he stood first by a few votes, and was declared duly elected. To a relative, who had given his assistance on the day of election, he thus writes:—

"I have thought it my duty to address to each of my friends, who so strenuously supported me in the late arduous contest for St. Stephen's Vicarage, an acknowledgment of my sincere thanks; and though you, in common with the rest, avow the grounds of your efforts to have been public, I do not the less feel the personal kindness to myself, but rather an increase of obligation from the delicate manner in which the subject is thus put. For yourself, however your desire to establish the Gospel among the parishioners of St. Stephen's may have been stimulated and strengthened by family ties and feelings, yet I am persuaded that you would not have sacrificed to such considerations the interests of religion and the salvation of immortal souls. Accept then, my dear friend, my hearty thanks; and be assured that I feel it no small alleviation of the pain arising from some of the circumstances which attended the ballot, that I can address you, and each of my other active friends, as owing to your personal exertions, under the blessing of God, this important appointment. Whatever delays may occur in gaining possession, He, I doubt not, will overrule them, who has so remarkably manifested in this affair the government of His Almighty Hand. And I am not a little encouraged to hope, from this plain manifestation of His power and will, that He has graciously appointed me to be a minister

of good to the people. But you must crown all your past kindness, by 'helping together in prayer to God for me,' that Christ may be magnified greatly in the success of His Gospel.

"I am ever, with sincere regard,

"Your affectionate relative,

"JOSIAH PRATT."

The "delays," here hinted at, did take place. The supporters of one of the unsuccessful candidates took exception to some of the votes on Mr. Pratt's side, and the case was thrown into chancery. After an interval of three years, the Lord Chancellor decided that the election ought to have been by poll, and not, as it had been, by ballot. A second election accordingly took place, which again terminated in favour of Mr. Pratt; and in the autumn of 1826 he was inducted into the living.

The following letter, written July 4, 1826, in reply to one of congratulation received on this happy occasion from a circle of relatives in the neighbourhood of Birmingham, shews the spirit in which he desired to view the manifestation of Divine Providence in the whole affair:—

"MY DEAR BROTHER—

"I beg to return to you, and through you to all my relatives and friends, who with you signed your affectionate letter of congratulation on my re-election to St. Stephen's, my cordial thanks. It is no little comfort to me, in the review of what is past, and in the anticipation of new duties to come, to be assured that many prayers have been offered for me. The hand of the Lord is so clearly to be seen throughout this whole affair, that I am encouraged to believe that He has purposes of mercy toward the people now committed to me. * * * *

"I shall endeavour to behave to all, as one whose life is to be spent in doing good to all for the Lord's sake. In an important sense, I hope to be able to act on the Apostle's principle, 'Henceforth know we no man after the flesh.' I count much on the prayers of those who look for the spiritual good of this people; and I hope that even the dear children who have put their hands to the expression of their good wishes for me, will all remember that God alone can lengthen my days, and by the grace of His Holy Spirit bring this people to know Christ as their Saviour. I hope they will all remember, now and then, that I, and their aunt, and their cousins, are trying to do good to a great number of children, and poor persons, and ignorant persons, in the middle of the city of London, and would pray that our Saviour would help us and bless us. There is a goodly company of truly pious persons among the parishioners, whose aid will, of course, be heartily rendered to all proper plans for benefiting the people. I have sent round the parish a conciliatory letter, which I hope will remove the apprehension, entertained by some, of unpleasant recollections on my part. * * * *

"I hope to read myself in next Sunday." * * * *

During the period of suspense between the two elections, his early friend, the Rev. Daniel Wilson, was called to the far larger pastoral charge of the parish of Islington. The following letter was addressed to him by Mr. Pratt on this occasion; and is the more interesting, as having been written at a time when his own mind was preparing for a somewhat similar change:—

"MY DEAR FRIEND—

"I should have paid you a visit before this time, in your new and important charge, had I not been really oppressed by overwhelming duties and ill health. I shall come the first opportunity, perhaps on Monday. Be assured, however, that

you have, and shall continue to have, my earnest prayers for your special success in your weighty charge. * * * *

"Your past life, as a Student, a Tutor, and a Minister, has been a life of great *intellectual* exertion: and you have had grace given to you to meet its demands in a way for which, while you yourself see abundant cause in your whole course for the deepest self-abasement, very many will have reason to praise God for ever. * * * *

"But necessity now calls you to a somewhat different course; and, mercifully, it is as expedient and promising as it is unavoidable. To throw your whole intellect, by constant and exhausting efforts, into your ministry at Islington, as you have done at St. John's, would bring you quickly to the grave. But that course would be out of place at Islington. The great mass of your parishioners are subjects of *impression*, rather than *conviction*. Solemn appeals to the conscience, and tender appeals to the heart, will do far more with them than the most powerful appeals to the judgment. I am sure, my dear friend, you will not suppose that I mean to imply any undue prevalence of the intellectual in your past ministry: all that I mean is, that circumstances led to the necessity of making that so prominent, as greatly to wear and exhaust you; but that your changed circumstances lead you to render prominent and characteristic, in your future ministry, those qualities of tenderness and affection which will, at once, less exhaust your own spirits in preparation, and be more consolatory and strengthening to your own soul in the exercise. The shepherd—the father—the nurse—the overseer—the example—the 'brother and companion in tribulation, and in the kingdom and patience of Jesus Christ'—'Paul the aged,' 'rather beseeching, though he might be much bold in Christ to enjoin'—the winner of souls: these and other similar characteristics of the maturer labours of the holy Apostles lead for us the way, and shew after what manner our own closing ministry should be exercised. I trust that you will be mercifully enabled to cast all the burden of care, which so great a

charge brings with it, on the Lord. I am rejoiced to learn that you are relieved from that of St. John's, and I pray God abundantly to bless your successor there. I hope you will cut off, as speedily as may be, all extraneous cares, such as the French Commentary; for I am quite persuaded that, under your circumstances, you are called to do *personally* as little as possible in things out of your own parish. Surround yourself, so far as needful, with able, docile, and affectionate assistants, and live like a father in the midst of all your children; and God our Saviour, I have good hope and humble confidence, will make your last days your most fruitful. I make no apology for the freedom of this letter, as it is an expression of that unfeigned regard with which I am,

"My dear friend, ever yours,

"Josiah Pratt."

Mr. Pratt's removal to the parish of St. Stephen's led necessarily to his resignation of Wheler Chapel, Spitalfields. He had already preached a Farewell Sermon there on the 31st of August, 1823, four days after his first election, and previously to hearing of the impediment which so long prevented him from entering on his new field of labour. His text was Phil. i. 27: "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." He felt, that the separation of a minister from the flock with which he had been connected for many years, was an event which should suggest solemn reflection. With this feeling he thus addressed them:—

"There are seasons in which the Christian minister is called to a more particular review than usual, of the work in which he

has been engaged, and his congregation to an inquiry what effect his ministry has had upon them.

"The approach of death, or of the entire removal of a minister from his flock by any other cause, is the most solemn of these seasons. But, short of the solemn season of the final separation between minister and people, circumstances may lead to an interruption of that constant intercourse which may have been maintained between them. I need scarcely to say that I allude, in this remark, to my own case.

"You are doubtless most of you acquainted with the circumstances to which I refer. While it was a matter of uncertainty, what might be the will of God respecting my appointment to the important charge of a populous parish in the City, it did not become me to make any allusion to the case: but now that the course of duty which it has pleased God to open before me is made plain, I cannot enter on the new path to which His gracious providence leads me without endeavouring, under the blessing of the Holy Spirit, to improve the occasion.

"It is now nearly thirteen years, since I first preached among you the Gospel of the grace of God. With humble thankfulness I desire to acknowledge the presence of God among us. The word, though preached in weakness, has not been preached in vain. I and my brethren who have laboured with me are but 'earthen vessels;' but 'the excellency of that power' has been put forth which is 'of God.' Some who, through grace, received the Word with power, have been gathered home to God; others are witnessing still on earth a good confession. But what can each of us now say conscientiously of himself? This is a fit season to put such a question home.

"As, in the appointment of our Heavenly Father, I may hereafter only occasionally have the happiness of renewing my ministry among you, can I, with confidence, address these words to every one of you? I do not speak of the very young; though I trust that the children will not all have heard in vain: but may I, on good grounds, address these words to each of

those who, having come to years of discretion and accountableness, have been habitual attendants at the House of God? I fear I cannot. For these words *imply much* concerning those, to whom they may be properly spoken—'*Only let your conversation be as it becometh the gospel of Christ.*'"

He then opens his subject at large, and concludes as follows:—

"Let me, in conclusion, entreat your prayers! I thank you for all the instances of your love. The best evidence of continued regard will be your fervent prayers that the Holy Spirit may rest, in His abundant influence, on my future ministry. It is a weighty charge on which I am entering. Perhaps 2000 souls, in the heart of our immense City, and in the midst of all its temptations and snares, committed to my care!"

The population of the parish was, however, double the number here mentioned: it amounted to about 4000.

The establishment of various useful institutions quickly followed his entrance upon this pastoral charge: an Infant School, a Sunday School, a District Visiting Society, a Society for assisting Married Women during their Confinement, a Church Missionary Association, were introduced into the parish in rapid succession. He also compiled an excellent Collection of Psalms and Hymns for the use of his Parishioners in Public Worship, of which 52,000 copies have been printed, many other Congregations having since adopted it: this was followed by another Collection for Private and Social use. The same energy of mind which had been called into exercise in past years, did not cease to devise methods of doing good in the new relations in which God had now placed him. And it was a delight both to himself and his family, thus to

be called to labour for the temporal and spiritual good of their neighbours, especially the poor. At the close of this year, his elder son entered the Ministry, and was ordained to his father's curacy: he resided under the paternal roof till April 11, 1835, when he married Sarah, younger daughter of the late James Weston, Esq., of Upper Homerton and Fenchurch Street; he continued to serve the curacy till Mr. Pratt's death, when he was unanimously chosen to be his successor.

In the autumn of 1827 the church was shut up for repairs and alterations; a north gallery and galleries for the schools were added, and other changes were made. Mr. Pratt had for some time been suffering from ill health, and was therefore glad to avail himself of this recess to visit Ramsgate; and was afterwards induced to spend a few days at Cheltenham. The following letter, written at this time to his eldest daughter, shews how anxious he was to enlist all the members of his family as helpers in his new parochial charge:—

"15 Finsbury Circus, *Aug.* 25.

"I am glad to hear that you begin to look homeward; though I could not call you away prematurely from a scene and society profitable, I doubt not, both to your health and your spirit. I have no fear of your becoming indifferent to home; and consider the interests of my parish concerned in your bringing with you a good stock of both physical and spiritual vigour for your winter campaign. Our chief good is to be done, I perceive, by what Dr. Chalmers so happily calls *Aggressive* Benevolence. As you are all fled away, except Marianne, the people seem very quiet: the loss of their usual supplies of money brings, indeed, a few to the door; but I think, if they could do without us for their bodies, they would be very glad not to be disturbed by us about their souls. To

this, however, God helping, they shall never bring us. I am sent to them with the message of mercy; and, by my ministry, or my books, or my children, I hope that, ere long, the message will reach the ear or the eye of every one capable of understanding it.

"The church is proceeding rapidly. The carpenters' work will be finished, they say, next week: the week following is for plasterers and painters: the next for cleaning and airing: then comes Sunday the 16th of September, when it ought to be opened; 'but,' as the Chancellor said, 'I doubt.'"

After mentioning his own health, he adds:—

"I am better than I was at Ramsgate, where I was very much oppressed by lassitude. But all is well. Our pains and weakness should serve to remind us of years of ease and strength, that we may mingle 'thanksgiving' with the 'requests' which 'nature itself' puts us on making to God."

On the 27th of March, 1828, his eldest daughter was married to the Rev. Thomas Clowes, Fellow of Queen's College, Cambridge, and then Lecturer of Cromer. That this separation was not made without a pang in his affectionate heart, may be inferred from the following letter to his daughter, sent by the first member of the family who visited her after her marriage:—

"MY DEAR CAROLINE—

"On this first occasion of renewing our personal intercourse with you by your sister's visit, I feel as though I was almost on the point of seeing you myself. I wish I could do so; but that will, I hope, come in its time. In the mean while, these separations and long distances are not exactly what we should desire if we had our will: but it is our strength and consolation, that the God of your fathers is your God. To Him, reconciled and gracious in Christ Jesus, we continually commend you and your beloved husband, as we doubt not you do us: and this privilege of unbosoming ourselves before Him will

continue, I trust, to unite us, while we continue on earth, by an indissoluble bond. * * * * My prayers are daily offered for you both, that the presence and blessing of the Saviour may be with you, and that the labours of your dear husband, aided and relieved, so far as it may be in your power, by your loving care, may be abundantly prospered in training his pupils, and, above all, in winning souls. I desire to be most affectionately remembered to him.

"Believe me ever, my dear Caroline, your loving Father,

"Josiah Pratt."

On the occasion of his daughter's marriage, Mr. Pratt addressed to the assembled party some interesting remarks on the marriage union, founded on the 17th chapter of St. John's Gospel. He dwelt upon it as especially employed by the Word of God, to illustrate the highest of all unions to which man can be admitted—that of the soul with Christ, of the church with her Redeemer—a union which should at the same time be the great pattern for the married life. The following letter, written not very long after, to a member of his former congregation at Wheler Chapel, when about to enter the marriage state, contains some useful remarks on the same important subject:—

To Miss Buxton.

"By some unusual mishap, Mrs. Buxton's letter, announcing your intended marriage, did not reach me, or I should not have so long delayed my thanks to her for her kindness in apprising me, and my congratulations to you on this occasion. Not that I could find in my heart to congratulate you on the mere ground of marriage. It is altogether a matter of circumstances. If our gracious Lord and Master, who assigns to us our stations, provide for His youthful servants such a parental

roof and such filial occupations as He has done for you, it must be a marriage of high promise which can be justly made a subject of congratulation. But I hear with pleasure and thankfulness that yours will be such. On your part, I feel confidence, that the influences of that Divine Spirit which brought you early to Christ, and have enabled you to endear yourself to your beloved parents and all your family, will accompany you in your new relation, and will shew their power in moulding the Christian wife, as they have done in forming the Christian daughter and sister. You enjoy, as Christians, an advantage in respect of the married life over all who are not such. No principles, or motives, or rules, for the conduct of the married, unless as derived immediately or remotely from the Scriptures themselves, can have any thing resembling, or approaching to the resemblance of, the inspired code, given Eph. v. 22—33. The principle of mutual submission there inculcated, with its appropriate modifications, and the high motives and example by which it is enforced, all discover their Divine origin. Mere morals and philosophy may lay down rules for our conduct in life, from observing how men feel and act in their various relations in society; but it is the Gospel of the grace of God alone, which can discover to us our wants, our duties, our resources, and our consolations. It is, indeed, their 'glad tidings' that all who seek such grace shall obtain it; and it must be your consolation, my dear Priscilla, in departing from the house of your beloved parents, where you have been nurtured and blessed, and it must be theirs in giving you up to the protection and fostering care of your husband, that, out of the fulness of the great Head of influence, she who departeth and they who remain shall still be supplied.

"It is fit that the labourer should have his repose. And sometimes, so wearying and harassing is our appointed labour in the cause of Christ and for the salvation of men, that we are apt to fix limits, beyond which we feel as though we must rest and be still. I think your dear father must have felt this

oftentimes; and must have looked at that consummation now so wonderfully and happily attained, as a sort of close to his labours. But it is surprising how soon, where the grace of God lives in an active and energetic mind, a little repose makes the spirit restless for more labour. I rejoice to see, what I expected that we should see, that other objects of benevolent care and of extensive influence on the good of mankind are beginning to occupy him. And though you may yourself be less immediately his helper than you have been, you will feel, I doubt not, a kindred spirit stirring within you, leading you to co-operate with your father and your husband in every plan and effort of true charity. For the present, be content, and give yourself a little rest after your toil. The Israelite newly married could not be called out to war for the first year, that he might stay at home and cherish his wife; the mercy and wisdom of this law are worthy of consideration. Let your early married life pass in the endearing society of each other; and seek then to form and fix those habits which may bring glory to God, and be a comfort and blessing to all around you.

"Forgive me if I have insensibly fallen into an admonitory strain. To one who has to deal, in the name of the Saviour, with none but wilful sinners and imperfect saints, this strain becomes almost natural and habitual; yet I would cheer and encourage you by the boundless mercies and the gracious promises of our Heavenly Father. In all my best wishes and earnest prayers, I include your betrothed husband, and beg of our God to shower down on you both the rich blessings of His Covenant love.

"With the kindest regards to your dear father and mother,

"I am ever, your very affectionate friend,

"Josiah Pratt."

Not long after Mr. Pratt removed to St. Stephen's, it pleased God to visit him with a complaint, in consequence of which he was sometimes entirely unfitted for public duty. A violent attack of inflammation

seized his right eye. He had never enjoyed the use of this eye, but the pain which he suffered in it at this time affected the other also by sympathy, so as to render it nearly useless. In the spring of 1828, he was laid aside eleven weeks, a period longer than any former intermission which sickness had occasioned throughout his whole ministry. This visitation was the more inconvenient, as he always spent a large portion of time in his study; and efficient preparation for the monthly publication of the "Missionary Register" entailed a vast amount of reading, as well as the occupation of correcting the press, still more trying to a weak sight.

After he found relief from his first attack, he thus writes to his daughter, Mrs. Clowes:—

"*June* 9, 1828.

"I am thankful to say, that it has pleased God greatly to restore me. I have resumed my public work again, having now preached at all my churches. I did not preach at St. Mary Woolnoth's till last night. My eye is still very susceptible; and Dr. Farre tells me that the aqueous humour is too abundant; and that if my constitution were in a state to bear it, he should discharge that humour. I trust that my long withdrawment, of three months, from public duty, will lead me to value my work more than I have ever done. It is sad that we must be deprived of privileges before we can duly value them. However, let us be thankful that by these various ways, even in our chastisements, all is in love."

The susceptibility of which he here speaks, continually made him liable to these attacks till the year 1830, when a severer visitation of pain than the first kept him from his pulpit for the long interval of

twenty-three weeks. His sufferings were at times very acute; so much so, that he could scarcely bear the sensation produced by a person walking across the room. But with reference to them he writes to his younger son, then at College:—

"Let me add my testimony to that of millions, that though 'no chastening for the present seemeth to be joyous, but rather grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby.'"

And after speaking of severer measures, which might be found necessary for giving him permanent relief, he adds:—

"But in all I desire to lie, as clay in the hand of the potter, under the will of my Heavenly Master. I have no temptation, indeed, to withdraw myself from His care, for I must bear testimony that, as my sufferings abound, so my consolation also aboundeth by Christ."

He was strongly urged by his medical adviser to seek for more repose of mind than he was in the habit of allowing himself. He accordingly attempted to free himself of the care and responsibility of the "Register," though without effect, as he eventually retained it in his own hands till within three years of his death.

He felt, however, compelled to resign the Lectureship at St. Mary Woolnoth's, which he had held since 1804. This he did in February, 1831, after having been prevented from occupying the pulpit for nine months. It was a grief to him to resign a duty in which he had been so long blessed, and which formed an interesting link of remembrance between himself

and the venerable John Newton, whose curate (it will be remembered) he had formerly been. But the hand of God clearly pointed out his path. It was one very happy indication of the Divine goodness to him, that there was always some significant providential event which marked the time when he was to abandon his various posts of labour, as life advanced.

In the autumn of 1831, he again visited Ramsgate with his family. During his stay there a melancholy occurrence took place, which furnished one of those opportunities of doing good, of which he was ever ready to avail himself. A young man in the full vigour of health, while bathing on the shore, was carried out to sea by a strong current, which he was unable to stem; and he sank in sight of a multitude of spectators, who stood on the pier melancholy witnesses of the ineffectual attempts which were made to rescue him. On the day of the occurrence Mr. Pratt drew up and printed the following paper, and circulated it extensively throughout Ramsgate, in the hope of improving the sad event to some of his fellow-visitors:—

"*Thoughts on the Melancholy Event which took place at Ramsgate on Monday, the 22nd of August*, 1831.

"One of the visitors at Ramsgate, who had the pain to witness, this morning, the fruitless efforts to rescue one of his fellow-visitors from a watery grave, feels constrained to make a few remarks on this melancholy event; in the hope that they may, with the blessing of God, lead those who read them to a right improvement of this painful occurrence. It is many years since any visitor at Ramsgate met death in this sudden and awful manner; and, as such an occurrence could not take place without the appointment of Him who numbers the very hairs of our

head, and without whom not even a sparrow falls to the ground, it becomes all who witnessed or hear of it, to lay it to heart.

"A fine young man, in the vigour of health and years, the joy and hope of his parents, went into the sea, from one of the bathing machines, this morning. Having gone too far in a heavy surf, he became distressed, and made signs for help. Two bold men, excellent swimmers, rushed into the sea, one of whom reached him, but was unable to bear him to shore against the reflux of the tide: the two men were themselves in danger, but were rescued by the life-boat. In a few minutes, perhaps not more than eight or ten, from his entering the water, the sufferer was lost beyond recovery.

"It has been to the writer of this paper a melancholy sight this morning, to witness groups of his fellow-visitors wandering on the beach, and casting wishful eyes on the wide waters which had carried away the body of one so lately alive and vigorous like themselves. He joined one after another of these groups, and wished to throw in a word of Christian counsel; but thought that he might perhaps, with the blessing of God, make a more general and permanent improvement of the event by adopting the present method.

"When the two men were buffeting the waves, and striving to save their drowning fellow-creature, with what deep interest did we who beheld the conflict look on! And when the life-boat delivered these men from the danger which they were encountering, but left the object of their efforts in the deep, how sad and awful was the feeling which came over our spirits!

"But is there not a Voice in this event which all should hear? The agonies of death which the sufferer endured were but for a moment. If he were one of those who, through the grace of God, lived in habitual preparation for death, his immortal spirit has entered on its state of everlasting felicity; and the loud and affecting call of such an event is, '*Be ye also ready.*'

"Few, very few, do in reality live in this habitual preparation for death. Though ever on the brink of eternity, and liable to be called at a moment's warning to the bar of their Righ-

teous Judge, yet it is but here and there one who seriously asks, 'What must I do to be saved?'

"But has not the scene of this morning proclaimed to us most feelingly the value of the immortal soul? The cry of distress was heard—the hand raised above the wave pleaded for instant rescue—bold men dashed through the surge—the shore echoed with shouts for the life-boat—in a few instants it was on the spot. What! are the uncertain years of human life of such value? Are the strongest sympathies of our nature roused for the rescue of the body of a fellow-creature from untimely death? What, then, is the value of that soul which never dies? What wise and thoughtful man will not seek, above all things, the salvation of his soul?

"Nor need any one who seeks *this* salvation fear that he shall perish. The efforts to save the drowning body from death were fruitless; and we heard the mournful declaration over it, when it had been found, and after all means had been tried for its re-animation, 'We can do nothing more!' But no such fatal issue can attend the prompt and vigilant use of the means which God has in infinite pity appointed for the salvation of the soul. No one can cry for mercy, with an awakened and penitent heart, but he shall find mercy! No one can stretch forth the suppliant hand, but he shall be delivered from the overwhelming waves! 'For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life.' 'Seek,' then, 'the Lord while He may be found; call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.'

"*Ramsgate, Monday, August* 22, 1831."

How far this seasonable attempt was blessed, is known only to the Searcher of hearts; but it will be revealed in "the last day."

CHAPTER XVI.

1829—1834.

THE STATE OF PUBLIC AFFAIRS—DISSENSIONS IN THE BRITISH AND FOREIGN BIBLE SOCIETY—MR. PRATT'S VIEWS ON THAT SUBJECT—THE CHOLERA—THE FAST DAY—THE REFORM BILL—REFORMS IN THE CHURCH—THE CHRISTIAN INFLUENCE SOCIETY—THE DISSENTERS—RISE OF TRACTARIANISM—REV. DANIEL WILSON APPOINTED BISHOP OF CALCUTTA—CITY-OF-LONDON SCHOOL—LETTERS OF ADVICE, AND SYMPATHY WITH AFFLICTED FRIENDS.

Mr. Pratt was an attentive and accurate observer of the times: and he anxiously watched the course of events, not only from a feeling of genuine patriotism, but with a view of marking the steps of Divine Providence in bringing about the spread of the Gospel throughout the world. The "Introductory Remarks" at the beginning of the successive volumes of the "Missionary Register," give a succinct and intelligent view of the leading questions of the day, as bearing upon this great subject.

At no time since the establishment of peace had public affairs presented so threatening an aspect as in 1829, and the years which immediately followed. Momentous events in the political world seemed to be shaking our country and its constitution to the very base: while discontent and dissatisfaction with long-established principles, were endangering the usefulness, if not the existence, of some of our best religious Institutions.

The first of these events was the Roman-Catholic Relief Bill of 1829. Mr. Pratt voted against this measure, in the exercise of his right as a member of the Convocation of the University of Oxford. He regarded it as a most dangerous encroachment of the Papal power on our Protestant constitution, the effects of which he foresaw might become of the most disastrous character. Then followed the year 1830, memorable for the spirit of restless activity, of change, and of insubordination, which was spreading both at home and abroad.

"The events of the past year," he writes at its close, "are most awakening. The pangs and throes of the Old World are fast coming on. Dark and ominous clouds have been blowing up from every quarter; the moral atmosphere is surcharged with mischief, and society itself seems ready to heave from its foundations. The conquest of Algiers by the French—the attempt to rivet on France the chains of Popish despotism by the *éclat* of that conquest—the Revolution to which that attempt gave occasion, and by which Popery ceased to be the Established Religion of France*, and the way opened for the more free promulgation of pure Christianity—the Revolutions of Belgium and Poland—the tumults and commotions in other parts of the Continent and in our own country; and which appear, in too many instances, to be the heavings and convulsions of wild and disorganizing principles, that call to mind the alleged designs of the Jacobins and Illuminati of a former day

* According to the terms of the New Charter, the Ministers of the Roman-Catholic Religion (which was professed by the majority of Frenchmen), together with those of other Christian bodies, were to be supported at the public expense. This put all Christian denominations, including Popery, on the same footing.

—these events have made the hearts of many to *fail them for fear and looking after those things which are coming on the earth.*" * * * * "In the various duties," he adds, "to which the exigency of the present time calls us, the simplest Christian precepts should often be resorted to for counsel and direction. If there be any one entire portion of the Word of God which, more than another, might be pointed out as peculiarly adapted to our circumstances—one which might not unaptly be entitled the Epistle of our Day—it would perhaps be the EPISTLE OF ST. JAMES; written by one who had surveyed the origin, progress, persecutions, and varying character of the Church from its commencement, through a whole generation—written after an experience of this long and diversified period, spent chiefly in the metropolis of the Christendom of that age—written, moreover, under the inspiration of the Holy Ghost. Hence those frequent and striking allusions to the laxities of professed believers; and the solemn and authoritative precepts relative to the management of the tongue, the temper, the time, and the purse; in short, of all the several talents entrusted to Christians. A treasure, indeed, is this Epistle! and it will be found to be so, more and more, should God, in His infinite wisdom, permit our Church and our country *to fall* further than they have already fallen *into divers temptations.* Then, 'Let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God.' Not by our controversies, but by our meekness and patience—not by our many-coloured faith, but by our works, proceeding from that well-defined faith of Scripture, *faith that worketh by love*—will the cause of our Redeemer be truly and largely promoted in this nation and in the world. In these things God delights; to this spirit He will grant, of His free grace, the special outpouring of His holy influences: if such be the temper and conduct of His professing people, He will, by the terrible power of His own right hand, get to Himself the victory over all His and their spiritual enemies; and 'in His

majesty ride prosperously, because of *truth*, and *meekness*, and *righteousness*.'"

A year later he writes:—

"The state of public affairs has continued to be progressively portentous throughout the year. The minds of men are rapidly loosening from that deference to authority, and even from that feeling of mutual dependence, which are the nerves and sinews of the social state.

"The professedly religious world has caught the infection. The spiritual foe fearfully succeeds in alienating from one another the minds of multitudes."

And then on looking back to his recollections of the rise of many of the Institutions which were now threatened with division, he adds:—

"It was a season of comparative peace and charity, when it was but *a day of small things*. In those wintry times, a little genial warmth now and then boded approaching spring, but it came on reluctant and slow. The men of those times wrapped their cloaks round them, and fostered the little warmth within by nestling together as they had opportunity, still looking up for brighter days. Those days have opened upon us, and the sun has been advancing toward its full life-giving power. But there have been many cloudy and dark days, and wearisome nights of watching and fear; and dangers and difficulties vary and augment as the times of splendour and glory draw near. The *prince of the power of the air* gave us but little disturbance in the winter of our torpid sloth; but as the seasons have advanced, and our activity has increased, his subtle and malignant activity has increased too. And great and fearful power is permitted to him; chiefly, however, hitherto, to kindle around us treacherous lights by night, and darkening fogs and noxious exhalations by day. For he is ever the destroyer: he will be content to destroy by deceiving, if he is restrained for

a season from glutting his cruelty by the sufferings of the servants of God; and where he is not permitted to beguile to final ruin, he will be content to harass the mind, and break the peace of the Church, and retard spiritual prosperity by his plausible delusions."

One of the most threatening events here alluded to was, a violent dissension which occurred at the Annual Public Meeting of the British and Foreign Bible Society in 1831, on the part of some who had hitherto been among the admirers and supporters of that noble Institution. Two charges were brought forward:—there was no rule of the Society, it was said, for the exclusion of persons who deny the Doctrines of the Trinity and the Atonement; and its public meetings were conducted without prayer. These objections, having reference to such fundamental points in the Christian's belief and practice, were likely to entangle many simple-minded persons, who were not able to see the bearings of the question in all its amplitude.

The following letter conveys Mr. Pratt's views on these subjects: it was written during an early stage of the discussions; indeed previously to their being made public. The letter affords an excellent specimen of the comprehensiveness of mind which he possessed, for meeting these difficult cases: and it is also specially interesting as coming from the pen of one, who was so much concerned in the establishment of the Society. It is dated—

"Finsbury Circus, *Oct.* 28, 1830.

"*To the Rev. Thomas Clowes.*

"The shortest way of giving you my views of the questions lately started relative to the Bible Society will be, to dictate to

Josiah, as I suffer much uneasiness and weakness in my eye, though I desire to be thankful that I am so far recovered as I am. I have, in fact, to add little on the questions to what you yourself state, as I seem to coincide with you in your views.

"The two questions, relative to Prayer and Socinians, require, in order to their just determination, an enlarged view of the nature and objects of the Society. It is very easy to declaim upon topics so near to the heart of a Christian, as those which are connected with the honour and glory of our Heavenly Master; and it is not to be wondered at, therefore, that many crude notions are put forth on the subject by young writers, who advert neither to the nature of the Society nor to the singular blessing which has rested upon it. It is true, the blessing of God on an Institution does not imply that it is perfect; but it ought, in such a case as this, to silence such idle clamours against the Society as even grave men in the North are wont to utter.

"And first, as to prayer, the case of the Society is peculiar. Most of those who write or speak on the subject seem to advert, almost exclusively, to the objections of the Society of Friends against unity in set prayer. But there is another and perhaps greater difficulty in the way of such prayer. The great body of Dissenters would not acquiesce in any form of prayer; and it is obvious that if extempore prayer were to be adopted, incalculable evils might arise from the impracticability of always conducting the service acceptably before God and man. I will undertake to say, that the blessed company of men who were honoured in forming the Society, laid its foundations in fervent and unwearied prayer; and that they acted with piety and wisdom in leaving a Society formed under such peculiar circumstances, without the restraints of a rule which must have embarrassed its proceedings. They meant, and all their proceedings indicate that they meant, that the Society should be conducted in entire dependence on God and to His glory; and if the members of any Committee have habitually attended their duty

in the spirit of prayer and with the prayer of the heart, it will be found that this character has attached, in a distinguished degree, to the successive Committees of the Bible Society. I have myself witnessed the settlement of long-agitated questions, after much excitement had been felt, in a manner and spirit which I could ascribe to nothing but a gracious answer to prayer. I hope the Parent Society will never enact any Rule on the subject; and if any Local Society should find itself in circumstances which enable it to adopt the practice, yet I shall regret to see such practice enjoined in any Rules, as has been in some instances already done.

"As to the admission of Socinians into the Society, it is obvious to those who think justly on the subject, that restrictions of any kind on the admission of subscribers (other than those which the nature of the case requires) are incompatible with the first principle on which the Society is formed. Whatever money is given, must be appropriated exclusively to the circulation of the Holy Scriptures without note or comment; and, so far as English is concerned, to the circulation of the Authorised Version. If a Jew, Turk, or Infidel, will give money to such an object, there is no dereliction of principle in receiving such money; or if a *soi-disant* Christian, who yet, either in word or in fact, denies the inspiration of the doctrines of the Scriptures, will still give his money to circulate them, the inconsistency lies with himself. If we really believe that the Scriptures are divinely inspired, and speak a language totally different from that of these men, we may wonder that they will help to inculcate such Scriptures, but should surely rejoice that they contribute to disperse an effectual antidote to their own poison.

"The admission of Socinians to any share in the *management* of the Bible Society is another question, and perhaps cannot be settled by any defined rule. In fact, the question takes a wider range. The Society, and many other similar bodies, in the struggles of their infancy and childhood, did certainly look

with eagerness for the support of persons of rank and influence; and the members hailed the accession of such persons, not, as has been uncharitably insinuated, from the mere *éclat* which they gave to the Society, but from the genuine and honest belief that the cause would be promoted thereby. We have all, however, I think, gone too far on this subject; and we are come to a better mind: we have found the support of such persons flickering and hollow; but very highly esteem the support of rank and influence, when it is given upon principle.

"To apply this to the case of the Socinians. If a man of bad moral character offered his money I would take it; but I would use every endeavour to prevent his taking a share in the management: but if a man of good moral character was desirous of assisting the Society, I would not only take his money, but would accept his services, if circumstances did not render this improper. Now what are the circumstances which would render it so? This question must be answered on a larger scale than with reference to Socinians only: there are many, even of our own Church, who have no more cordial belief of the plenary inspiration of the Scriptures than the Socinians have: and there are many also of our own body, who as effectually exclude the only ground for a sinner's dependence as the Socinians do. But if men of this description are willing to act with me, in circulating those Scriptures which expose their fatal errors, I can see no reason in this case for not acting with them, provided they will fulfil the duties of a member of the Society, and confine themselves to those duties. If in any way they broach, insinuate, or propagate, as members of the Society, their erroneous views, I would cease to act with them: but acting with them under these restrictions would not lay me under any guilt, I conceive, in the sight of God. The object of the Bible Society, considered simply as the circulation of the Scriptures, is not a religious object, *i.e.* it is not an object in which sentiments are called in question. On this ground we can as freely unite with persons of different sentiments, in giving the closed and

uncommented volume, as we can in conducting the concerns of a hospital or dispensary. Yet, so far as liberty of choice can be obtained, we should naturally select for our associates those who accord most nearly with us in our views."

This contention, as is well known, passed without any other effect than the establishment of a new Society by the small body of dissentients: the old Institution, endeared more than ever to her best friends by the triumphant manner in which she has weathered this and other storms, proceeds prosperously in her career, blessing and being blessed.

Towards the close of the year 1831, that awful scourge, the Asiatic cholera, reached England; and so great was the apprehension which this visitation spread through the country, that in the following March a day of national humiliation before God was appointed. The friends of religion were rejoiced at this token for good in our national counsels. The spirit of incendiarism, which had led to the reckless destruction of the precious fruits of the earth; the general political excitement, especially on the subject of a Reform of the House of Commons, and the grievous animosities which arose from it; the widespread prevalence of infidelity and profaneness, and the public neglect of God, were features of the times so awful, that they seemed to be hurrying us on to national ruin. The appointment of a Fast Day was a symptom calculated to raise the drooping hopes of those who feared God in this awful crisis, and they were glad to avail themselves of such a season of

deep humiliation for the many sins and provocations, by which God had been so grievously dishonoured.

"We are specially called, in these days," writes Mr. Pratt to his son at College in 1832, "to sit loose to the earth and all its little concerns, for we know not what a day may bring forth in our public affairs, and in the visitations of God's hand upon our country. I gather hope from the seeming piety with which the day of humiliation was observed; for though there was a degree of impious scoffing at the solemnity [in the House of Commons] such as I never remember on any similar occasion, there was, on the other hand, more apparent piety than I ever saw. So it is, while the enemy comes in like a flood, the Spirit of God lifts up a standard against him. If our faith and hope be strong in the Lord, we shall see the working of His mighty Hand in spiritual blessings, however severe may be the chastisements which our sins may bring upon us. May He draw us all nearer to Himself, and enable us to walk with Him in faith and holy obedience to His will!"

In August he writes from Great Yarmouth to his younger son, at Cambridge:—

"I had great doubts as to being able to come here, as it pleased God to carry off four of my parishioners by cholera the week before last: none, however, of these fearful cases occurring since, I thought it not necessary to continue at home. We are in uncertainty as to the real extent of this renewal of the disease in London, from the secrecy which has generally been observed on the subject, in order to prevent Foreign States from renewing against us their quarantine regulations, which have been injurious to our commerce. This uncertainty has occasioned, I believe, much exaggeration in reports; yet I have no doubt many have died, and more in proportion to the number of persons attacked, than were carried off when the disease first invaded us [early in the year].

"In fact, this seems to be another disease added to those which before visited the earth; at least, one which has taken a new and aggravated form. It forms one of those Signs of the Times which have of late years multiplied upon us, to rouse the attention of a wicked world to the government and authority of Him whom it neglects and despises. But what we specially want, with all the judgments and mercies of God, is an abundant outpouring of the influence of the Holy Spirit on sinners for their conversion, and on believers for their greater sanctification. We must expect more of this influence than we habitually do, and must pray for it more earnestly and perseveringly; and must be on the watch against those habits of mind and course of conduct, which are unsuitable to such expectations and desires, and tend to grieve and repel the Holy Spirit rather than to invite His sacred influences. God is working mightily, in His Providence, over our own and other nations. He is moulding and fashioning them to His own purposes, though very few of the rulers and lawgivers of the earth have any concern to do His will and glorify His name. Were it not that we can repose in faith upon His mercy and power, the ploughing up of society, which has fearfully begun in Ireland, and threatens our own Church in this country, might well confound us. Infatuation prevented the making of such arrangements for the Irish Church, in good time, as would have secured its real interests; and now it is utterly impossible to do that for her, which would have been readily acceded to twelve months ago. The same course of infatuation is pursuing, I fear, as to our own Church: if its real evils were promptly redressed, it would stand firm in its strength; but while nothing effectual is done to remove its blemishes, the sappers are at work at the foundation, and twelve months will put it out of our power to prevent the venerable old building from tottering to its basis.

"These things should drive us to a closer walk with God. Commit yourself, my dear John, to your Heavenly Master as

to your future life. Do the best that you now can to improve your opportunities. We are all, through Divine mercy, well."

During this year the celebrated "Reform Bill," after a long and arduous struggle, became the law of the land. It was the tendencies and effects of the agitation of this question which Mr. Pratt most feared. Like many others of the same moderate views, he looked for good from the operation of the Bill itself.

"If it shall please God," he writes, after the passing of the Bill, "to give us of this land a right mind, the way is now open before us to remove from our Institutions, with calmness and quiet, whatever ought to be removed, and to retain with a firm hand whatever ought to be retained."

But, fully alive to the imminent perils through which our country had been brought whilst the measure was pending, he writes at the same time:—

"In the progress of this change there were critical moments, when the lifting of a finger might have deluged the kingdom in blood; but all was conducted, by the over-ruling hand of God, to a peaceful end. * * * To the prayers of the servants of God among us we may well ascribe the mercy which has been shewn to us: if the nation shall be piloted safely through the dangers—on the one hand, of infatuated adhesion to that which is confessedly evil; and, on the other, of reckless destruction—we must attribute its wisdom and its safety to the same cause."

In February, 1833, the first Reformed Parliament assembled, and measures of "Reform in the Church" were speedily proposed. That wild and reckless desire for change, which the recent discussions had tended to foster, now marshalled itself in fearful array against the Ecclesiastical Establishment. But

the measures brought forward were, in their general character, such as to disappoint this extravagant desire, and even to commend themselves to many who, like Mr. Pratt, regarded the Church as essential to the well-being of the State, and at the same time were anxious to see such prudent reforms carried into effect, as would remove abuses and increase the Church's efficiency. To a friend in India he thus writes, April 9, 1834 :—

"We certainly see reforms in progress beyond our most sanguine hopes: the quiet efforts which we were making in the Christian Influence Society to procure some modification in respect of Pluralities and Non-residence, are all rendered useless by decisive and comprehensive measures, which it is generally understood will be speedily proposed. It is to be expected that self-interest, and even honest and disinterested but long-cherished opinions, will have much to object to what will be proposed; and we hear, and shall still hear, that all things are in ruins: but if it shall please God to increase among us a spirit of prayer and holiness of life, and devotedness to Christ and to the salvation of souls, I have no fear but that any loss which our Church may suffer in its outward appurtenances of dignity and riches, will be abundantly compensated in spiritual blessings."

The Society to which allusion is here made, consisted of a body of persons of like mind with himself on these questions. He used often to lament, that opportunities for doing good or opposing evil were lost for want of watchfulness, promptitude, and co-operation at particular junctures; and he thought that if a select body of wise and zealous Christian men, seeking no party object, were to form themselves into an Associa-

tion to supply this deficiency, much benefit would accrue from their exertions. Under this idea, he united with a few friends, in the year 1831, in forming the Society which he mentions by name in the letter just quoted, and which was to be neither a private board, nor to court unnecessary publicity, but to do its work patiently, unostentatiously, and in faith, prayer, and perseverance.

But the above measures moved on slowly amidst the theological, ecclesiastical, and political feuds, which were overwhelming the nation.

There were two opposite factions which resisted the adoption of the moderate changes and improvements, which His Majesty's Ministers were beginning to introduce.

On the one hand were ranged a new and active sect, composed chiefly of Dissenters who agreed with the Church of England in her leading doctrinal tenets, but avowed themselves enemies to her as an Establishment, and strangely combined, as they have since done, with Infidels, Socinians, and Papists, to attempt the entire disruption of Church and State.

"The Dissenters are suffering," continues Mr. Pratt, "as a religious body, irrecoverable injury, from having submitted themselves to the guidance of a few ambitious men among them. It is now no longer dissent for conscience' sake, with thankfulness for the quiet enjoyment of the privilege of worshipping and preaching according to their own judgment; but it is a claim to be placed on an equal footing with the Church, and to have the Church separated from the State, and the Voluntary System adopted in its stead. Appeals on both sides are made to the state of America, and high boastings are made on the part of Dissenters of their numbers and strength in this country. The Methodists have

just given a severe blow to these boastings, by avowing, in the last Magazines, that they have no common feeling with these Dissenters in reference to the Church, but that they heartily wish and pray for its permanence and its purification: nor will the case of America yield more support to the opponents, as the Bishop of London shews in the Appendix to two Sermons lately published."

On the other hand stood the party who were opposed to all change whatever, especially at what was justly considered so eventful a crisis of agitation and excitement. The very vehemence and importunity of those who called for the disruption of Church and State, strengthened their determination to resist all reform; and the re-action was such as to awaken the fears and forebodings of wise and moderate Churchmen.

"Our beloved Church," Mr. Pratt continues, "is in the furnace. If those who, at present, can control the fire would apply a steady and moderate heat, the dross alone would perish, and the metal would come forth resplendent: but I fear that this wisdom is lacking; and that the want of it will open access to rude hands, which will heap up fuel till much more than the dross will be destroyed. To drop all figure, our efficiency, and even safety, do, under God, depend, in my judgment, on the maintenance of the present [the Grey] Ministry in power. In regard to *religious principles*, the balance may, perhaps, be in their favour; but as to *measures*, a sufficient reformation of the Church will never be effected by the opposing body, and can be looked for from those only who are in power: whereas, should these be displaced by their opponents, the inefficiency of that body will soon open the floodgates to a tide, the violence of which the present Ministry, and those who think with them, would then, perhaps, have no power to moderate and manage."

It was at this crisis that a third party sprung up in the bosom of the Church, on some points in unison with their Tory allies, but holding new and more dangerous principles. Their secret leanings to Popery itself were soon detected, as the successive numbers of the "Tracts for the Times," their acknowledged organ, issued from the press. Mr. Pratt was one of those who detected from the first the deep-laid mischief of the whole system, both in its doctrinal and ritual, as well as its political, errors: and he traced it, as we shall have occasion to shew, through all the stages of its development, with a mind full of apprehension for the safety of our beloved Church: he was convinced that, under this baneful influence, it was in most imminent peril, not merely of being crippled in its external efficiency, but of being deeply poisoned in its principles and faith.

But God has hitherto mercifully preserved us. Many champions of the truth have been raised up "earnestly to contend for the faith which was once delivered to the saints;" and one more has been added to the many exemplifications of the promise already referred to, that "when the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him." It was to one of these honoured servants of the Gospel, that the letter last quoted was addressed: and it has been only to prevent interrupting the above brief notice of these momentous times, which so deeply engaged the thoughts and prayers of Mr. Pratt, that we have not mentioned the circumstance which took that friend to the East.

In December, 1831, the melancholy tidings reached England, of the death of the fourth Bishop of Calcutta. Within the brief interval of nine years had four successive prelates fallen victims to the climate.* Under these circumstances, none but a man actuated by a high sense of duty was fit to encounter the peril of engaging in such a service ;—a man ready to go forth at his Master's call, though with the sentence of death, as it were, upon him.

The appointment fell on one who did not shrink from the arduous undertaking, and who, by his abundant labours, extending through a period considerably exceeding the accumulated years which his four predecessors lived in the country, has fully realized, through the goodness and grace of God, the high expectations which were formed on his elevation to the See.

The following letter marks the great interest which Mr. Pratt took in the appointment of his long-tried friend to this responsible post, and also his deep anxiety that no precaution should be neglected for the preservation of his valuable life. He rejoiced to see one going forth to preside over the infant Church in India, who had, from the beginning, been so well acquainted with the Missionary operations of our Societies in the East, and who had himself taken no small share in promoting the same cause at home.

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* Bishop Middleton died July 8, 1822; Bishop Heber died April 3, 1826; Bishop James died August 22, 1828; Bishop Turner died July 7, 1831.

"FINSBURY CIRCUS, *March* 30, 1832.

"MY DEAR FRIEND—

"I was prepared, by what had passed between us on the subject, for your acceptance of the appointment to Calcutta, on its being officially brought before you. You have accepted the office, I am fully persuaded, under a deep persuasion of its being your duty to do so, and with no small sacrifice of personal feelings, and of social and pastoral comforts. Men of mere secular ambition may smile at this notion of sacrifice; for with *them* dignity, and power, and influence, and a name, outweigh other considerations. Our own treacherous hearts, indeed, are ever looking askance at these objects; but this is the burden of the sincere and devout spirit: and your friends cannot render you a service which you will more highly esteem, I am sure, than aiding you in this conflict by their prayers. You have often had my prayers in your arduous labours at Islington; and will hereafter engage a larger share, I do not say in my Christian love, but in my intercessions for the builders of God's spiritual temple. You are now about to enter the ranks of those who 'jeopard their lives unto the death in the high places of the field.' The fifth Bishop of Calcutta in eighteen years!* This gives, my dear friend, a very short average of labour; and you go out under circumstances of age and temperament, which will expose you more to the debilitating influence of the climate, under weighty, and complicated, and numerous demands on the mind and body, than a younger and more phlegmatic man would be. It is happy for you that the ground has been broken up before you, and the plan laid, and some progress made, under the varied yet concurring judgments of your four predecessors, aided by the calm and experienced mind of Archdeacon Corrie; and it relieves me of much anxiety on your account that such a man,

* Bishop Middleton's Letters Patent were dated May 2, 1814.

if it shall please God to spare his health, will still be at the Bishop's side, and act as your 'eye,' not only in the matters which may concern your dealings with the Court in Fort William, but in those distant and multifarious objects which require his long and clear-sighted vision. In some sense it may be your motto, 'My strength is to sit still!'—I mean, directing the action of the machine already constructed, correcting any defective working, strengthening its parts, and enlarging its powers, rather than aiming at any change of structure, or any new principle of action. * * *

"But I have run out much further than I intended; though I confess myself anxious, and therefore I speak with the freedom of old friendship, that you should spare yourself that you may wear long. Then, though I may not live to hail you on your return, multitudes of friends will receive you with joy, after some ten years' campaign, should it please our Heavenly Master to spare you to come and close your labours in your native land and among your own people. To His grace and mercy I heartily commend you, and am ever, my dear friend,

"Most affectionately yours,

"Josiah Pratt.

"My wife and children all specially unite with me in Christian congratulations and prayers, and beg you to appoint some early day to pay us a last visit."

The allusion to his not himself living to witness the joy, with which the Bishop's return would be greeted by his friends, was most affectingly realized, as will be seen in the sequel. The Bishop embarked on the 19th of June, 1832, and four days previously Mr. Pratt and his family paid him a farewell visit. This departure of one, to whom he had been so long attached in personal and brotherly intercourse, created a new tie to the East, where he had already many

friends, and where the labours of the Church Missionary Society had long had a large share in his warmest affections and his earnest prayers. He traced the Bishop in all his journeyings through his immense diocese, and always took a very lively interest in his plans.

After ceasing to be officially connected with the Church Missionary Society, his time was engrossed in the care of his parish, and in the preparation of the "Missionary Register." There were occasional exceptions, indeed, when the importance of the case seemed to claim a deviation from the beaten path. One instance, in particular, occurs to memory.

His position as a City Incumbent led him to take a lively interest in the establishment of the City-of-London School, founded by the Corporation in 1834, on the basis of an ancient endowment left by John Carpenter, Town Clerk of London in the reign of Henry VI., at the suggestion and through the zealous exertions of Mr. W. S. Hale, one of Mr. Pratt's parochial friends and supporters already alluded to. Mr. Hale requested his Pastor's advice on this occasion: nor did his Pastor refuse. He felt it was an important opportunity for giving to the sons of the citizens a course of education which should combine the knowledge of true religion with sound and useful learning, and involving less expense than was ordinarily incurred. But he felt that "the education pursued in the Public Grammar Schools of this country is not that which is best fitted for those who are to spend their lives in the active pursuit of trade

and commerce. While the attainment of general knowledge is rather left in those seminaries to be grafted afterward on the classical education there given, it is conceived that the proper course in the Corporation School would be to give a prominent place to that general knowledge which will best fit citizens to occupy their stations in society with intelligence; but to associate with this such a competent acquaintance with the classics, as may both form their taste in matters of literature, and may qualify them to enter on a College course, if any of them should be so minded."

With that constructive talent for which he was remarkable, he drew out a paper of suggestions for the proposed School, recommending, *inter alia*, that the Holy Bible, according to the Authorised Version, should be daily used and taught in the School; and that no persons should be eligible to the two Senior Masterships without the certificate of three Professors of King's College, London, and three Professors of the London University. An Act of Parliament was obtained, embodying these principles, and the School is now giving an excellent education to 600 boys, with prizes and fifteen scholarships to the Universities.*

* It is an interesting coincidence, noticed by Mr. Anderson in his "Annals of the English Bible," that this School stands on the site of the ancient Church of All Hallows, Honey Lane; the Curate of which, Thomas Garrard, was one of the first to suffer persecution for the circulation of Tyndale's English Testament A.D. 1528, and afterwards, when Rector of the same Church, brought to the stake in the same quarrel A.D. 1541. (See Foxe's "Acts and Monuments," Seeleys' Edition, London, 1843, Vol. V. pp. 421—438.)

He found but little time for general correspondence. His letters, during the latter part of his life, were either addressed to relatives or friends when in affliction, or were such as contained some special advice under the trying circumstances of the times. The following is of the latter class: it was addressed to a person who had consulted him on a case of conscience. It appears that the spirit of rivalry was so great in the line of trade in which the person consulting him was engaged, that it was becoming nearly impossible for an honest tradesman to determine "a *particular* price for a *particular* article;" so that when his traveller went his round for orders he found that others had preceded him, and, by underbidding, obliged him to lower his own prices to keep his customers. This was being carried to such an extent that the same goods which one man bought at a certain price would perhaps cost his next-door neighbour 15, 20, or 25 per cent. more. This was a system likely to embarrass an honest and fair-dealing man: and upon this ground Mr. Pratt's advice was sought, and given as follows:—

"MY DEAR SIR—

"We must never lose sight, in our dealings, of that Divine rule, 'Whatsoever ye would,' that is, justly and reasonably, 'that men should do unto you, do ye so unto them.' The price at which you sell your goods may be justly varied, according to the length of credit which you may be called to give, and any extra expense on account of distance. I think, also, that a conscientious tradesman may sell his goods lower where his money is sure, than when he runs considerable risk;

but in such a case he ought, as it appears to me, to say to the buyer, 'If you pay me by such a time, I will take off so much per cent.' That is, he will take off as much as will reduce the charge to that which it would have been if he had been reasonably sure of his money. The point to be avoided by the conscientious dealer is, the making of two prices to men under exactly like circumstances. If he wished to favour a relative, or a friend, or a young beginner in business, let him charge his fair price, and make any abatement, not in the way of trade, but as an act of kindness. Never let any man's representations of his purchasing goods at a lower price than you charge lead you, *of itself*, to abate in your charges. If the competition in trade be such as to withdraw business from you unless you sell at prices which will not support you, you must then look out for some other means of subsistence, trusting in Him who has said, 'In all thy ways acknowledge Him, and He will direct thy paths.' If your prices be so reduced that you can but just make your way, go on, patiently submitting, and waiting for better days. Having settled your prices on fixed principles of fair dealing, so as to sell to all men under like circumstances at the same prices, and those at the lowest which the state of things may require and your necessity may allow, then decline all temptations to deviate from this course, and tell all who may lay such temptations in your way, that you offer your goods at the lowest prices at which you can keep up their quality and at the same time afford you a necessary subsistence. Whatever may be the issue of this course, you may, I think, satisfy yourself that you are acting therein as it becomes a Christian; and may, therefore, with comfort and peace, leave yourself and your concerns in the hand of God. May He graciously bless you and your family, and bring you all into His righteous ways, and keep you therein to the end!

"I am, my dear Sir, very truly yours,

"Josiah Pratt.

"*Finsbury Circus*, —— ——.

"P.S. I wish to add to my letter of yesterday, that there are cases when the largeness of an order, or its clearing off goods which may be likely to grow into disuse, or to hang long on hand, may justify, as it appears to me, an abatement in the usual charge; but conscience must judge whether the occasion be such as to justify such departure from the general rule."

The following extracts are from letters of consolation written about this time:—

To Miss S—— C——.

"MY DEAR S——

"Do not think, because I feel myself constrained to address a letter to you, that I am about to interfere with what may more properly belong to your medical advisers. It is not my province to give an opinion on your health, but I have a higher province and privilege assigned to me. It may please our Heavenly Father to restore you to perfect health, and to make you a comfort and blessing to your dear parents and brothers and sisters and friends for many years; and it is my frequent prayer for you, that He would do this if it be for His glory: but as your Pastor, and your friend in Christ, our common Saviour and Lord, I can remind you of a still higher privilege than the assurance of your continuing in this world if it should be for God's glory: for not only is life yours, if you are Christ's, but death is yours. To you to live will be Christ; you shall live in the continual favour of your Heavenly Father through the merits and intercession of your Saviour, and you shall live in faith and growing love and holiness by the grace of the Spirit of Christ: and when you die, death will be your gain; for to depart, and to be with Christ, in His immediate and sensible presence, is far better than to toil in a world of sin, bearing up against an unbelieving and treacherous heart, a malicious and subtle enemy, and an ensnaring and defiling scene around us. The rest and holiness of heaven would be, indeed, 'far better' as it respects our present comfort and joy,

than to continue here; but while it is the will of God that we should continue, it is 'far better,' that is, more for His glory, and more for our everlasting good, that we should bear up under our toils and sufferings here. In truth, the real and best rest of a Christian is, to have no will but the will of the Lord. I do, therefore, my dear S——, offer you, with all Christian affection, my advice and counsel, that you make, by the gracious aid of the Holy Spirit, an explicit surrender of yourself, in body, soul, and spirit, to your merciful Saviour. You have often done this, I doubt not, in times past; but I mean that you should do it by a solemn act, in secret between you and your God, in especial reference to His present dealings with you. I know that it is natural and lawful that you should love and cling to such parents, and relatives, and friends as He has given you; and that, in the opening of your years, you should have looked forward to a share in those best comforts of domestic peace and love which the creature can afford: and I feel, that, with all the glorious light which the Word of God throws over the world beyond the grave, our fears and misgivings and remaining corruptions make us shrink from the awful change. Then let us look for special help from the Lord. Now is the time for that act of faith to which St. Paul refers, when he says to Timothy, 'I know whom I have believed, and I am persuaded that He is able to keep that which I have committed unto Him against that day.' He who hath redeemed your body and soul from everlasting death by the sacrifice of Himself, will watch over you for your salvation until He shall present you, with all the redeemed, before the throne of His Father. You may, perhaps, have misgivings at times, and sinkings of heart, when you compare your state with your vows and obligations. But have you not received grace to choose the Lord as your portion? Are you not looking for the mercy of God, through Christ, to bring you to eternal life? Is it not your prevailing desire, by the gracious work of the Spirit of God on your soul, to be separated for ever from

all that displeases God, and to be conformed to the image of His Son? Then, while you bow your head in sorrow and shame for your countless infirmities and failings, praise God for all that He has done; acknowledge His gracious hand and free mercy; build upon His promises, and plead them at the foot of the throne as all assured to you, 'Yea, and Amen in Christ Jesus.' The simpler your acts of faith on Christ, the happier will your soul be. Go to Him daily, hourly, just as you are. Weak, sinking, dis-spirited, depressed, tempted, burdened though you may be—remember that He knows how to feel for you and to succour you. Let faith drive away the busy crowd of harassing and disquieting thoughts. Lay hold on Him by the hand of faith, whose healing virtue was drawn out when on earth by that hand only touching the border of His garment. May the Holy Spirit, of whose only gift this faith cometh, work it in you! In the study of the Word, and by prayer, this blessing will be obtained: and though 'all Scripture is profitable' in order that 'the man of God may be throughly furnished unto all good works,' some portions are more especially suited to particular times. I should recommend you to meditate on the tenth to the seventeenth Chapters of St. John, and on the Epistles of St. Peter. I would rather that you should not feel yourself under the slightest obligation to answer this letter. If, indeed, you are now, or may be hereafter, under any exercises of mind, on which you would wish any advice or opinion from me, I should be glad to hear from you in any way that may give you the least trouble. Be assured that we bear you on our hearts as fellow-travellers with you to an everlasting home, and pray that God our Saviour may be glorified in and by you, by life and by death.

"I am ever, dear S——,

"Your affectionate friend,

"Josiah Pratt."

To his eldest daughter, during the dangerous

illness of her eldest child, which terminated in death, he writes:—

"London, *Nov.* 14, 1831.

"MY DEAR CAROLINE—

"I trust it will please God to spare your dear child; but I cannot but pray that you and your husband may be graciously prepared to surrender her to her and your Heavenly Father, if He should be pleased to call her to Himself. You naturally indulge anticipations of good for her, first on earth, and eternally in heaven. But when you reflect on the fearful dangers which will inevitably beset her path (though we have abundant ground of encouragement, both from the Word of God and the course of His dealings, to believe that we shall meet those in heaven whom we have brought up in the nurture and admonition of the Lord), your heart must often tremble. And I know no trial of our feelings, therefore, to which we are exposed, in all our relations in life, which should sooner be quieted, than the loss of those little ones who 'cannot discern between their right hand and their left.' All uncertainty respecting them is gone for ever with their parting breath. As their angels, while they are living in this world, do always behold the face of our Father which is in heaven, these little ones do but depart to behold that face themselves. And whenever God is pleased to take them away early from under our care, remember that it is to secure them, and to perfect them, and to glorify them for ever. Give them your tears: 'Jesus wept!' But let faith and gratitude dry up your tears, and almost stop them as they flow.

Do not think, from the strain of my writing, that we give up your dear child as lost; but, knowing how soon disease brings down such little ones to the grave, and remembering that, as parents, you will be exposed to these alarms even should this mercifully pass away, I felt myself moved to put you on your guard against too sure a dependence on their lives, and too close a clinging of your hearts to them. Our constant care

and earnest prayer, as parents, should be, not to make their death needful as a chastisement for our own good. When we can hold them as *from* God, and *under* God, and *for* God, then are they most likely to be continued with us: but if we lose sight of this, and cherish the feeling of their being *ours*, so as to suffer them to steal our hearts from God, it may please Him to rebuke us, while He renders them eternally safe, and holy, and blessed. I leave space for a line or two from your mother, and, with kindest regards to Mr. Clowes, am ever, dear Caroline,

"Your affectionate Father,

"Josiah Pratt."

The following letter was occasioned by the death of his nephew, the Rev. Edward George Simcox, in South Wales, and is addressed to his brother-in-law. After alluding to the surprise with which the tidings had come upon him, he proceeds:—

"But all is well! Great mercy has been mingled with the bitter ingredients of the cup. Not the least of these is, the support which, under your remaining debility, our gracious Lord has afforded to you. The preparation of mind which you observed in my dear nephew is a sustaining consideration, which must bear us up against overmuch sorrow. For our dearest kindred to die Christians, and to go to the Saviour, and give us good evidence of this, are blessings of such inconceivable value, that though we may be allowed to weep for a season, and in moderation, because we are poor and feeble creatures yet in the body, faith must stint our tears, and teach us to be more happy in their never-ending holiness and joy, than mournful under our own bereavements. I do indeed feel for my dear sister. * * * *

"I have written to my sister, that, if a sore throat under which I am suffering should get sufficiently better, I purpose to endeavour to be at Harborne next week. I am not well in

other respects, but still hope to be able to go down, as I am anxious to do all in my power to lead her mind to the only true and sufficient Comforter. He who wounds, and He only, can heal; and if her wound shall never be perfectly healed in this life, yet the pain may be greatly mitigated, and they may be made to be perpetual reminders to her, that the country of our wounds is not the country of our repose.

"Our Gracious Master has dealt with wonderful mercy towards us all. Spiritual prosperity with outward afflictions! Who would not praise Him for the troubles which He so fructifies? 'If by any means' may He make us all partakers of His eternal glory!

"Only Marianne is at home with me. All the rest are at Streatham, where we have had lodgings for a few weeks. She unites in kindest regards to yourself and dear Harriet. Let not that young heart fear, or be reluctant to trust that Saviour who never troubles but in love."

About the same time his valued friend Mr. Hoare was called to sustain a severe loss in the death of his eldest son. He had passed through his College career with much honour to himself, had married, and entered on the business of life as a banker in the City, and gave promise of occupying and maintaining an important position, as a Christian gentleman and active philanthropist: but it was otherwise ordered. The following letter is addressed to his bereaved and afflicted parents:—

"*October* 27, 1833.

"'*Why weepest thou?*' occurring twice in my reading this morning in John xx., my mind was naturally led to your mourning family. Faith does, and will do, I doubt not, more for you than the well-known voice of the Master did in changing Mary's tears into joyful exultations. His bodily presence en-

raptured her; she had to learn what that meant in which we are all equally interested with her, '*I ascend unto my Father and your Father, to my God and your God.*' The union of all Christ's members, whether as on earth or absent from the body, with Him, their living Head, and through Him with the Father, is not affected by time or circumstances. In that union it was the high privilege of your departed son to participate. The decisive evidence of the work of the Holy Spirit on his soul, which his life and his descent to the grave have afforded, may well comfort your hearts with the assurance that he has followed his Saviour to Paradise; and as you are, through sovereign mercy, partakers with him in the same grace, he might have parted from you in the words of his Lord, 'I ascend unto my Father and your Father, to my God and your God.' I cannot but hope indeed, as I do earnestly pray, that not you only, his dear parents and beloved widow, may claim a covenant interest in his Father and God, by faith in the Incarnate Redeemer, but that his brothers, before whom life is now opening, and the younger members of the family before whom it will soon begin to open, may diligently seek that grace which enabled their beloved brother, in the vigour of his youth, deliberately to renounce the world, the flesh, and the devil, and to follow Christ, as His soldier and servant, to his life's end. Your plans and hopes, my dear friends, which you had associated in your own minds with your beloved son, as to this world, and your family, are all thwarted. You asked your Samuel of the Lord, and He gave him to you, as you hoped, to build up your house still further for God. But He had other designs concerning him; and when you witnessed with joy the maturity of his spirit in the grace of the Gospel, it was not, as you thought, for greater usefulness on earth, but for an earlier enjoyment of his crown. Thus it pleases Him to deal with us; that, while our natural feelings are sharply exercised for a season, we may yet see such demonstrations of love to us, and of the comparative insignificance of all the

help and comforts of the creature, that we may rise in the realizing life of faith, and get a little higher at least in believing converse with our unseen Lord."

Three years had not elapsed ere Mrs. Hoare herself was summoned to the same blessed rest, and Mr. Pratt was called once more to condole with her bereaved husband :—

"MY DEAR FRIEND—

"I have just been apprised of the solemn event which we had anticipated. I cannot but rejoice that the work of the gracious Refiner is finished; and that the spirit of your precious wife, washed in the blood of the Lamb, and clothed in the righteousness of her Lord, and adorned with the graces of the Spirit, has taken her station among those who have fallen asleep in Christ before her, to wait the glorious hour when our Lord will bring her with Him, and unite her to that body of humiliation, which you must soon put out of your sight, but which will then be made like unto His glorious body. Oh! I do hope and pray that, as she has found many of her dear relations and friends there, redeemed like herself by sovereign grace from among the children of men, she may be followed thither by all her surviving kindred. Glad and thankful am I, my dear friend, to see so many giving good promise of a heart and life devoted to God; and I trust that all and each will find a sealing and confirming power resting on their spirits from the testimony borne by such a life and such a death. If there be any whose hearts are not yet brought to a decision for God and heaven, I pray God that the example of one, who had at her command all that the world can give, may fix their feet firmly in the path of wisdom. She surely was raised up and sustained, as a subject of Divine grace and mercy, to shew to her whole extended circle the wisdom as well as the happiness of a simple reception of the Gospel of God our Saviour. Discerning and susceptible, yet stedfast and immoveable, she

was enabled, by the Holy Spirit, to seek acceptance with God through the alone merits of the Incarnate Saviour, and the renewal of the Divine Image in her soul by the power of the regenerating and sanctifying Spirit; and in this course she has been kept by the power of God through faith, and has been borne through many conflicts and trials, brought on for the more perfectly uniting of her spirit to her Living Head, and for the cleansing and keeping open, through prayer, the channels of communion with Him. But now this lower stage of her being is passed away. She has entered on that intermediate exaltation which will prepare her disembodied spirit for the full felicity which awaits the redeemed, when the corruptible shall put on incorruption, and the mortal immortality. I know, my dear friend, that, as your years have been passed with your beloved wife in all the interchange and mutual support of endeared Christian faith and love, many places and circumstances will bring up associations in your mind, which may perhaps for the moment overwhelm you. Well! be it so; give way to your tears. You are the disciple of one who wept at the grave of His friend. Nor does He forget in heaven, what He felt as man on earth. If He closes in death the eye which ever beamed on us in love, and shuts that mouth which ever opened in wisdom, and silences the tongue in which dwelt ever the law of kindness, let us seek a more realizing faith, which shall bring us, by the continued power of the Spirit, into more direct and habitual communion with the Father and with His Son Jesus Christ our Lord. May a full measure of grace accompany this dispensation, to the eternal glory of our gracious God, in the present consolation and everlasting salvation of you all!"

CHAPTER XVII.

1835, 1836.

MR. PRATT DECLINES PREACHING THE ANNIVERSARY CHURCH MISSIONARY SERMON—HIS SERMON AT THE CONSECRATION OF BISHOP CORRIE—IMPORTANCE OF PRESERVING THE PURITY OF TRUTH—PECULIARITIES OF MISSIONS CONNECTED WITH AN EPISCOPAL CHURCH—NEED OF A REVISION OF ECCLESIASTICAL RELATIONS — IMPORTANCE OF A NATIVE MINISTRY—SCHOOLS—PROMISING SPHERE OF LABOUR IN THE EASTERN EMPIRE—DEATH OF BISHOP CORRIE, AND OF MR. SIMEON—ADVICE TO HIS SONS AT COLLEGE—IMPORTANCE OF RIGHT MOTIVES FOR ENTERING ON THE MINISTRY AND PREPARATION FOR ITS SACRED DUTIES—SECOND VISIT OF BISHOP CHASE TO ENGLAND—CHURCH PASTORAL-AID SOCIETY.

After Mr. Pratt resigned the Secretaryship of the Church Missionary Society, he was repeatedly invited and urged by the Committee, and the Secretaries who succeeded him, to preach their Anniversary Sermon. But he could never be prevailed on to accept the invitation. It has been well observed by Bishop Wilson, that "he had not a particle of what we understand by assumption and forwardness." Unobtrusiveness was a prominent feature in his character, and in the opinion of his friends it sometimes verged to excess. It restrained him from the useful employment of his abilities on some public occasions, like that just mentioned, when his extensive knowledge on Missionary subjects, and his long and dearly-bought experience, might have been turned to much practical account. "He was willing to work underground and let others stand prominently forward, when he thought the end in view would be better attained:" and this he almost invariably imagined to be the case.

The following extracts of a letter from his relative, Mr. Jowett, then Secretary of the Society, who made one more attempt at the close of 1832 to persuade him to meet the wishes of the Committee, will at once shew on what grounds the appeal was made, and how strong must have been his natural repugnance to undertaking such a duty:—

"I do not feel myself deterred by the short conversation of yesterday, but rather the more constrained to submit to you the importance of your undertaking to preach the Sermon at our next Anniversary.

"The great labour of preparing what would satisfy your own mind is, indeed, an argument of much weight against it. We partly know how many engagements press upon you; and we are bound to believe, that there are many more unknown to us: and we are concerned also to be obliged to take into the account that your health, which is so precious to your own family, your parish, and the Church, does not admit of your prosecuting objects, as formerly, with uninterrupted energy.

"But now permit us to plead on the other side. You have an accumulated mass of knowledge and experience in Missionary matters, perhaps beyond any man living. God gave you these riches to be used. You cannot, indeed, if you decline our request, be accused of hiding your talent in a napkin; both because you often give us Missionary counsels, and also in the 'Register' we see your Missionary mind. But an Anniversary Sermon is a document which draws into itself more copious and well-digested views, and attracts far more public notice: and in this way it affords an opportunity of doing so much the greater good.

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"There is no other person that has so closely observed, for more than a whole generation, the great revival of these days; or that has been so truly *pars magna* of this

period. God cannot have ordained this for nothing. Has He not more work for you? * * * * If time and study, and prayer and watchfulness, have all concurred to establish your judgment, then may we not ask to have the benefit of your opinion given under circumstances which no other person can command? * * * * After all, that much mental labour will be requisite cannot be doubted. I earnestly hope, and I pray God that you may, in this respect, be strengthened with all might by His Spirit in the inner man. As for the outer man (I mean to allude to that diffident and fastidious feeling, which would lead you to shrink from a work of great importance, through the fear of not satisfying your own mature mind, and the just expectation of the religious public), it is but an instinct, just like that of self-preservation, or any other: and it has its sanctified use, in keeping us from rashness, and impelling us to do things with the utmost (to us) practicable perfection. But if allowed to go further, may it not become a snare?

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"You have seen, first the day of small things; then a day of surprising success, which elated many; then the chastisement of the Lord our God (Deuteronomy ii. 2); now, I *do* believe, a day of humble awe and believing enlargement (Isaiah lx. 5). Point out to us, I pray you, guidance and encouragements for a little longer. *Write us a Christian Deuteronomy* (Ps. lxxi. 17, 18)."

But this powerful appeal was ineffectual.

An occasion, however, of delivering publicly the results of his information and experience on subjects connected with Missions subsequently presented itself; and this, from personal considerations, he felt constrained to embrace.

In the year 1835, the Presidency of Madras and the Island of Ceylon were separated from the diocese of Calcutta, and erected into a distinct See; and the

Archdeacon of Calcutta was appointed to preside over this new diocese. In September of this year Mr. Pratt writes:—

"It gave us great pleasure to receive our dear friend Corrie, and to see him in such health and spirits. As he desired me to preach the Consecration Sermon, I could not decline this, out of friendship. It seemed my duty, on this occasion, to state some results of my long observation and experience, which I have accordingly done.

"The state of things in the West Indies has forced on our attention some of the questions touched on in the Sermon; and, certainly, it is a point of vital importance to Episcopal Missions, how best to adapt Church Discipline to the furtherance of such Missions."

The difficulties here alluded to, followed upon the Church Missionary Society's extending their operations in the West Indies after the emancipation of the Slaves on the 1st of August, 1834 — "one of the most memorable days," he writes, "in the records of the world." A question arose somewhat analogous to that, which engaged the attention of the Society in the earlier years of the Episcopate in India. The opportunity, therefore, which now presented itself of giving his matured views upon this subject, and that before the highest authority in the Church, was most important, and not to be lost.

His text was 2 Tim. ii. 1—4: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou

therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

He commences by describing the character of that sacred Truth which Timothy had heard, and which the Apostle here directs him to commit to faithful men; and with reference to the errors of the Tractarian School, which was then rising, he urged that this Truth should be preserved in untainted purity from the traditions of men, which had been the ruin alike of the Jewish and the Romish Churches: and he completes his brief introductory exposition of the Apostle's exhortation, by shewing how the faithful pastor must be ready to "endure hardness as a good soldier of Jesus Christ."

He next adverts to the solemnity of the Consecration; and observes "how feelingly and forcibly" the exhortation bore upon the present occasion, "when his friend of many, many years" was "called to enter that order of Christ's Ministry, to which is entrusted the sacred charge of appointing others to gather His sheep out of this evil world, and to feed the flock which He hath purchased with His own blood."

After taking occasion to give his views of the Episcopal Form of Church Government*, with a

* The following extract will sufficiently shew what these views were:—

"From the times, and according to the practice, of the Apostles, we believe not only that this Government prevailed among their immediate successors, but that it characterized the Visible Church for fifteen hundred years; and it is important to remark, on the present occasion, that the

degree of candour and moderation worthy of imitation, he proceeds to the main topic of his valuable discourse :—

"While the United Church of these realms seeks to take her share in propagating the Gospel of Christ in the world, it is a subject for serious consideration in *what manner that purpose may be best accomplished.*"

"The Christian Church," he adds, "is, in her very design and constitution, a Missionary Church. He, who formed her and gave her a commission and authority to act, prescribed no

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the first Protestant Bishop of India, after extensive observation of the character and circumstances of the Natives, expresses his conviction, in speaking of Ceylon, that most of the converts, with the exception of those of the Romish Faith, would very readily, by whatever Protestant Teachers they had been brought to the knowledge of the Gospel, range themselves under Episcopal Authority; adding a general principle applicable to the whole Eastern World—'No Government, which has not some analogy to Monarchy, is suited to the habits and the tempers of the people of this quarter of the globe.'

"That innovations should have been made at the time of the Reformation in the Form of Government, which had till that period prevailed in the Church, is no occasion of wonder to such as duly consider the circumstances of that day.

"The corruptions of the Romish Priesthood, and the secularity and vices of the Hierarchy, had prepared the way for the Reformation. The revival of Letters had opened the minds of men; and had thrown such light on the state of the Romish Church, that multitudes withdrew themselves from its authority. Where this was done under the guidance of men who separated in their minds the system of Church Government from the abuse of that System, and were countenanced and supported in their measures by the secular power, the Primitive Government was retained: but where these favourable circumstances were wanting, Reformers, some willingly, and others of constraint, departed more or less from the Primitive Form: the Romish Church, indeed, ever true to her assumption of authority over the whole body of those who name the name of Christ, repudiates all from the Christian Fold, whatever Form of Government

other limits to her than those of the whole world of mankind: 'All power is given unto Me in heaven and in earth: Go ye, therefore, and teach all nations.' As she should entrench herself in one community of men, she was to send forth her messengers of mercy to remoter nations. Jews and Gentiles, Barbarians and Scythians, bond and free, male and female, were to be the objects of her love and zeal. Wherever she settled down in ease, and contented herself with the conquests which she had gained, she was guilty of dereliction of duty to her Lord: and her sin herein led to her punishment: for the energy which should have found its proper employ in carrying forward the victories of the Cross, recoiled on those who neglected to give

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vernment they adopt, who do not bow to her usurped dominion; but Protestant Churches give the right hand of fellowship to one another, as holding the Truth necessary to Salvation, though they do not agree wholly in matters of Discipline.

"That the Episcopal Government is authorised by Scripture, and comes down to us sanctioned by Apostolical Practice and the usage of Fifteen Hundred years, we firmly believe. That the abuse of that Form of Government furnishes no sufficient argument against it, we strongly contend; unless it could be shewn that it has a greater aptitude and tendency to abuse than any other, the contrary of which we believe. That a Government, lacking the advantages of the Primitive Form, may yet be so administered as to have greater influence on a people than ill-administered Episcopacy, cannot be denied; and it must be remembered, in estimating the comparative influence of different Forms of Government in the Church, that Communities which select their members by religious tests, out of large and mixed Communities, have special advantages in maintaining within themselves peace and order. But, under all the authority of history and experience, and on the deepest convictions of its efficiency for good, we do earnestly contend for that Primitive Form under which we have the happiness to live as Christians; and, while we desire the spiritual good of all who love Christ in sincerity, we must regret that any Christian should be deprived of the advantages of that Discipline which tends, in our judgment, when duly administered, to the highest degree of Christian Order and the greatest measure of Christian Edification."

it its right direction, and spent itself in dividing and weakening the Church by endless heresies and schisms."

After this, he proceeds to give the result of his own matured experience of the working of Missions among the heathen; and adverts specially to the causes of difficulty which Missionaries have met with, in the exercise of their office in the communion of the Church of England.

He was decidedly of opinion, that, during the transition period of Missionary operations, intervening between the uninterrupted reign of heathen darkness and the happy *result* of Missionary labours in the settlement of Christian districts, with their parishes and fixed congregations, it is better that the work should be carried on through the instrumentality of independent Societies, such as we have at present.

"Yet," he adds, "the labours of Episcopal Societies among the heathen should be conducted in due subordination to the Episcopal Authority, wherever such Authority has been or may be established; while the responsibility for the direction and support of the Missions remains with the respective Societies, acting through their accredited representatives abroad."

He afterwards passes on to notice the growing necessities of the Church in India, and the need of a corresponding revision of our ecclesiastical relations with that country:—

"All the prognostications of evil, which compelled the founders of the English Episcopacy in India to consent to its being limited to the care of Europeans, having been completely falsified, and in the interval since its establishment the simultaneous permission for Missionaries to proceed thither having

been acted upon on a large scale, and including many belonging to the Church, the United Church appears now to be in circumstances which entitle her to ask for such extension of the powers of the Episcopacy in India, as may assign to it a regulated authority over all the labours of her Clergy in the East."

And in addition to this intimation, that the Christian Rulers of India should be called upon to aid in offering facilities to their heathen subjects of acquiring a knowledge of the Truth, he shews that some means should be devised for enabling the Church to bring her ordinances before that increasing class of Europeans, whom the Company do not recognize as their servants:—

"Such enlarged powers are, indeed, become necessary in reference to both the great classes which demand her care—the British and the Natives.

"The change of our relations with India, which has taken place since the establishment of the Episcopate, lays, of itself, sufficient ground for increased means of applying its advantages to our own countrymen. The easy access to India afforded by the New Charter [of 1833], with the enterprising spirit of commerce, will multiply very greatly the number of Englishmen, who will need the aid of those ordinances in which they have been nurtured at home: and so great has been the benefit conferred by these means, through the blessing of God, on our countrymen heretofore resident in India, that, if there were no further object in view than the spiritual good of those who are emigrating in increasing numbers to the East, it would be the duty of the Church to provide for them access to the means of grace."

In connection with the right government and discipline of the Church's Missionary Labours, he places,

as of very great importance, a *due provision of competent labourers* in the various offices of Missionaries, Catechists, and Schoolmasters:—

"In the present efforts for the conversion of the world," he observes, "there is no reason for expecting any other course to be opened to us by the providence of God, than that in which He was pleased to lead His servants in the first conversion and settling of the Christian nations. Christianity has nowhere sprung up of itself; nor will it ever be the spontaneous product of any soil. Whoever were the instruments of conveying the Gospel to any land, it has nowhere obtained a permanent settlement but through the means chiefly of native converts; who possess advantages which no foreigner can attain, in knowledge of the language, in habits of living, in familiarity with the manners, and opinions, and feelings of their countrymen, and in acquaintance with the most effective means of influencing their minds. There is, consequently, that self-sustaining power in a native ministry, which is necessary to the permanent and extended influence of the Gospel in every country, but which Foreign Churches cannot supply. In respect both of an adequate number of labourers, and of the means of supporting them, our hope must be steadily fixed on native resources."

He dwells with much satisfaction on the benefits likely to flow, in this respect, from the large establishment of Schools in our Missions; and traces the hand of God in the manner in which this was brought about.

"The Missionaries who led the way in the more recent efforts among the heathen, went out under a prevailing feeling that their one and almost exclusive object was, to preach the Gospel. The education of heathen children seems not to

have entered into their estimate of the means which might be profitably employed. But the apathy, fickleness, levity, superstition, and sensuality of the adult heathen, so discouraged, in many instances, the hearts of the labourers, that they felt relief only in the hope that God might be pleased to bless their endeavours among the children of those heathens.

"So little, indeed, had this course of labour entered into calculation, that doubts arose, in some quarters, whether the Societies at home would not consider such occupation of the time of Missionaries as too remote and contingent in its prospect of benefit, to justify them in entering thereon; and the Preacher well remembers a case in which a company of Missionaries—in utter despair of accomplishing any good work with the adults around them, who were yet willing, from the hope of secular advantages, to entrust to them their children—pleaded earnestly with the Society at home, that they might be permitted to devote their time to such children. He well remembers, too, the reluctance with which this request was granted: yet the wisdom of the measure now commends itself to all competent judges; and has so engaged the zeal of different bodies, that there are not fewer, according to recent Returns, than nearly One Hundred and Twenty Thousand children of heathens, or of those who were but lately heathens, receiving education in Protestant Missions.

"Missionaries were thus providentially led to lay the foundations of Christianity among the heathen deep and wide; and were made content to labour, that others might enter into their labours. The superstructure began, indeed, to rise before their own eyes; and they were encouraged to hope, that it had pleased God to guide them in a way which they had not known, to the adoption of a System better adapted than any other to the ultimate establishment of the Gospel in the nations of the earth. They found, as might be expected, wherever education was pursued on a considerable scale, and on Christian principles, that some children of the heathen were not

only distinguished from the rest by their mental powers, but, in not a few instances, by the influence of Divine Grace on their hearts. Classes of such promising children were formed; and special instruction was given to them, with the view of training them up to become Schoolmasters, Readers, and Catechists to their countrymen. The most important aid has been derived from these Seminaries; and encouragement has been given, by the promising character and effective labours of many of the Seminarists, to found Colleges, with the design of preparing natives of this description to act as Ministers and Missionaries among the heathen.

"And thus has a System been brought into operation, which needs nothing but adequate enlargement, wise superintendence, and steady perseverance, with that blessing which God never fails to bestow on the patient labours of His Servants, to provide that supply of Teachers and Ministers from native resources, which alone will be adequate to establish and maintain the full influence of the Gospel in any heathen land."

"It may be many years," he continues, "before Eastern Converts will be raised, of sufficient intelligence and mental vigour, to be wholly left to themselves as Christian Teachers: both the stimulating and corrective influence of minds matured under the advantages enjoyed in the Western Churches may be long needed; but, as the whole tone of society shall be raised by the powerful action of Christianity, the more intellectual classes will rise in proportion, and the time must arrive when the Christian Nations of the East shall, like those of the West in earlier times, be enabled, under the Divine Blessing, to maintain Religion in vigour among them by the services of a Native Ministry."

This leads him to enter upon the subject of the qualifications requisite for Missionary labour:—

"It has been a mistake ever to suppose that men of feeble

minds and limited intelligence were competent to the work of Missions, provided they were under the powerful influence of the grace of God. That grace applies all our powers with the highest effect to which they are adequate, but it does not supply the place of those powers: and though it has pleased God to bless the simple testimony of upright and devout men of but feeble minds, yet there is no reason to doubt that their usefulness would have been greater, and its fruits more abiding, if, with equal piety, they had known how to open and apply the Gospel to a larger portion of those among whom they laboured. There is no natural gift nor solid attainment, which may not be rendered subservient to the great end which the devout Missionary has in view.

"But the present circumstances of Missions, particularly in the East, specially demand a higher order of Labourers than may suffice for the direct communication of the Gospel to the heathen. The Teacher of teachers is called for from every quarter. The Seminaries and Colleges connected with Church Missions, and those established by other Communities, are seeking for men of eminent piety and distinguished powers."

He here mentions several encouraging circumstances, such as the shaking of the whole System of Idolatry and the cultivation of European Science among the Hindoos, and indications springing up at home of increased attention to the Eastern World. And after some further remarks on the imperative duty of "depending wholly for success on the promised supply of the Holy Spirit," and shewing the "solemn responsibility under which our country is laid by the vast dominion given to us in the East," he gives the following favourable view, both of the facilities presenting themselves in the work and of the progress already made in the removal of obstacles:—

"Never, till this our day, was such an extended sphere of promising labour opened among the heathen of our Eastern Empire, nor such facilities tendered to those who labour in that sphere. It could not be anticipated when the English Episcopate was founded, that, in the course of Twenty Years, so many obstacles should be removed—such a favourable change effected in the public judgment and feelings—so great a measure of actual good accomplished—and such provisions made for acting on a system adapted to the state of the East, and on a scale which promises to be ultimately commensurate with the spiritual wants of the natives.

"Even China, where a third of the human race have been shut up in gross darkness, begins to open to the light of Divine Truth. Recent intercourse with its interior has shewn, that the body of the people are both able and eager to read what may be offered to them; and as, in the good Providence of God, the Holy Scriptures have been prepared for them in their own tongue, and the acquisition of their language has been greatly facilitated, it cannot be doubted that the time is come, when it is the duty of Christians to seek more earnestly every proper opportunity of bringing the untold millions of that benighted empire under the influence of the Divine Word.

"We are admonished, indeed, by the first Bishop of Calcutta, and by each of his successors, and by every other diligent labourer, that though the vast fields around them are white already unto harvest, no arm of man is there found sufficient to gather in that harvest. Their serious and constantly-renewed entreaties to us are, ever to remember the injunction of the Great Head of the Church when upon earth, and to be fervent and persevering in prayer that labourers may be sent out by the Lord of the Harvest into the field of the world, and that the power of the Holy Spirit may accompany their labours."

He adds, in conclusion :—

"May the Solemnities of this day be the means of endearing to our own souls more than ever the Salvation which is in Christ Jesus! May they abide in the memory, and have a perpetual influence on the hearts, of all who partake therein! And may it especially please Him, who now sendeth forth His servant to that sphere of toil and conflict where he has already spent the earlier vigour of his days, to spare him for many years, and to crown his labours with an abundant blessing! *And when the Chief Shepherd shall appear,* may he *receive a crown of glory that fadeth not away!*"

The Sermon was printed and published "at the command of His Grace the Archbishop of Canterbury," who thus testified his general concurrence in the views so ably and distinctly laid before him.

The hope that his friend would be spared many years in his new sphere of duty, was not realized. He had already long toiled in the East, in the service of his Master, and his course was now nearly run: on the 5th of February, 1837, after a short illness, he was called to his rest. In writing to the Bishop of Calcutta, Mr. Pratt thus alludes to this unlooked-for and painful event:—

"Alas! for our beloved Corrie! For *him* we rejoice; but for that large portion of your diocese so lately assigned to the guidance of his fatherly hand, we mourn. Yet 'the Shepherd and Bishop of our souls' is 'the same yesterday, and to-day, and for ever!' We do thank Him, my dear friend, on your behalf. He has indeed preserved you beyond our hopes. The appointment of a right-minded successor to our departed friend, lies much on our hearts."

About the same time, another eminent servant of God among Mr. Pratt's numerous acquaintances, and

one who had been, all through a long and active life, deeply interested in the welfare of the Church in India, was likewise called hence. The day before the event Mr. Pratt writes to his younger son, then resident at Cambridge, Nov. 12, 1836 :—

"We have heard a letter from Mr. S—— which leads us to suppose, that our dear Father Simeon is in his Rest! We should be glad to hear what particulars you may know. May his mantle fall on your head and the heads of all your associates at Cambridge! No man more highly favoured of God has departed for many years. I have known him, and marked his progress and his labours, for about fifty-three years! Being dead, he yet speaketh; and will long speak, I doubt not, both by his writings and by the ministry of his spiritual children."

It was in a great measure on account of the advantages afforded by the example and instructions of this devoted man, that Mr. Pratt, although himself a graduate of the University of Oxford, decided on sending both his sons to Cambridge. The summit of his earthly happiness was to see his family growing up around him in the fear of the Lord; and he would say of them, as St. John wrote to his well-beloved Gaius of his spiritual sons, *I have no greater joy than to hear that my children walk in the truth.* But it was an especial object of his solicitude, that they who had devoted themselves to the ministry of the Gospel should be thoroughly furnished for their high calling. While he encouraged them to every proper degree of exertion for the attainment of an honourable standing in the College and University Examinations, it was growth in heavenly wisdom which he most desired:

and he constantly guarded them against the dangers to which their advancement in spiritual things would be exposed.

"My advice to you," he writes to one of them during his first year at College, "ever will be what my daily prayers for you are, that you should go forward with all prudent diligence, aiming to serve and glorify your God and Saviour, and contented with all that He shall appoint for you—humble and thankful if you succeed in your College course—submissive and cheerful if (so labouring to glorify Him) you should fail in attaining all that you might desire. You must ever remember, my dear John, that to succeed in matters which are the objects of the ambition of numbers around you, requires a large measure of grace, that you may maintain a due regard to the glory of your Heavenly Master, and devote all to Him. If, on account of health, or from any other cause, you may be disappointed in your hopes and wishes in any considerable degree, take it as a dispensation from His hand for your real benefit. If we are His, and He designs to render us useful to the spiritual and eternal interests of others (and I trust that He has given you, and will cherish and strengthen in you, this settled desire), we must expect to be, in one way or other, painfully disciplined. But in whatever form this discipline may come, and at whatever time, 'cleave unto the Lord with purpose of heart.'"

His views on the subject of designing a son for the ministry remained unaltered from what they were at a much earlier period of his life. We find them recorded between thirty and forty years before this, in his notes at the Eclectic Society. It is "so important a matter, that it must be by God's own leading. I would keep it out of sight from a boy: [I would] not tell him.—A useful Minister is of God's making, not

ours. Our duty is to remove all obstacles, and use all due means. I would follow the youth with prayer: would lay books in his way: introduce him to companions: but the first proposal should come from him." He followed this method himself. He was averse to taking the initiative in proposing the ministry as a profession, as he thought it would be "taking the matter too much out of God's hands." He thought, also, that a young man, except in special cases, should have had his mind drawn to the subject early, that his habit of thought and education might be directed into the right channel. It was under this impression that he wrote as follows to a young friend, who had very recently completed a successful career at Oxford, and had been intended for the bar. He was the eldest son of a large family, who had recently been left orphans by the death of their father, which had also left him heir to an estate in one of the midland counties of England:—

"When I think of the state of our country, and consider the exclusive power of the Gospel as the instrument of its civil stability and peace, and of the everlasting salvation of its people, I feel ready to say to every man whose character and circumstances promise usefulness, 'Do the work of an Evangelist!' But when I consider how important pious, educated, and well-connected Laymen are in giving countenance and efficiency to ministerial labours, and consider that not a few have gone into the ranks of the ministry, who, in my judgment, might have done God more service out of those ranks, then I feel that your question must be discussed with thoughtfulness and with an enlarged view of all circumstances.

"If you have had this matter on your mind, from a stronger

impression of the sin and danger of men—of the dishonour done to Christ in their contempt of His Gospel—of the value of immortal souls—of the vanity of the world—of the importance of the ministry as the appointed means of salvation; and have deliberately, after much prayer and self-inquiry, come to the wish and desire to give yourself up to this work, from love to Christ and to the souls of men, so far as you can ascertain your own motives, I should feel very reluctant to check such a desire. But even supposing this to be the state of your mind, there are some considerations, which it seems to me should be taken into the account in coming to a determination on the matter."

He here enters into matters connected with the estate which his friend had recently inherited; and then proceeds :—

"What I have said goes on the assumption that you are quite right in your views and motives; but with the most entire integrity and sincerity, we are still liable to be acted upon by such tides and under-currents, that, while we think we are stiffly steering the head direct for the port, we are falling into shoals and quicksands. You may probably feel some distaste for the law; or you may anticipate difficulties and painful things in the practice of it; or you may look at our profession under the aspect chiefly of its adventitious advantages; or you may have been moved to emulation by witnessing the efficient zeal of some; or you may think that the ministry cuts off many temptations, and offers many advantages for the benefit of personal religion. These feelings, and all like these, have (even the last mentioned) so much of personal consideration in them, that, of themselves, they should be viewed, as it seems to me, with more suspicion than deference. All difficulties which you may anticipate, supposing you to follow the leadings of Providence, you may expect to be carried through.

"I have thus stated what occurs to me on the different views

of this question, and pray our Heavenly Master to guide you in your decision, and to bless you all through life and make you a blessing to others."

The importance of a careful preparation for the solemn duties of the ministry, he always aimed at impressing on the minds of those among his acquaintance who were candidates for that sacred office. And he was rejoiced to see the increased attention which has been recently paid to this subject, in consequence of the establishment of Theological Scholarships and Examinations in the University of Cambridge. He often lamented, too, that there was in most cases so brief an interval—after the absorbing and exhausting studies of those, especially, who read for honours—in which to prepare for the higher duties to follow.

"Sermons are wanted," he writes to one of his sons, with reference to the engagements on which he was entering, "and sermons must be prepared; and that often before the preacher knows what to believe, and why he is to believe it. Your religious advantages, indeed, have, under the the grace of God, given you a better knowledge of the Scriptures than most young men enjoy; but even to set out with good promise of becoming 'a workman that needeth not to be ashamed, rightly dividing the word of truth,' requires that you should know somewhat of the due place of each truth in the Gospel system, and of the dependence of one upon another."

As a preliminary course of study, he points out the following, to one whose attention was much absorbed in active College pursuits:—

"The knowledge of the original Scriptures lies at the root of the tree, which bears nutritious and well-favoured fruit: you have already in possession the means of studying the Greek

Scriptures, but with the Hebrew you have yet to form an acquaintance. Place yourself, therefore, under Professor Lee; and give up all the time needful to lay a solid foundation, on which you may hereafter yourself build."

He afterwards adds:—

"Commit to memory the Epistles of Timothy and Titus, in both the original and the translation. Study the Articles, Liturgy, and Homilies, with a view to your taking on yourself the office of administering under them, with an enlightened assent and consent. Above all, study the Word, with earnest prayer for the teaching and grace of the Holy Spirit, that you may become 'a workman that needeth not to be ashamed, rightly dividing the Word of Truth.'

"As the time draws near when you may offer yourself for Ordination, your studies sould be directed more immediately to that object: Burnett's 'Pastoral Care,' and Baxter's 'Reformed Pastor,' with the parts of Cecil's 'Remains' which relate to the ministry, may be read with advantage."

And in a subsequent letter he adds:—

"I advise, for the next six months, much attention to Hebrew and Greek, with reference to the Scriptures. Read a portion of the Old Testament in Hebrew, and in the Septuagint, and a portion of the New in Greek, daily. By the help of Commentators, and with thought and prayer, and under the gracious guidance of the Holy Spirit, endeavour to get a fixed knowledge every day of a portion of the Scriptures, and in due order; so that, when called on to give the sense of that portion, in the pulpit, or in the family, or in free conversation, you shall have a competent understanding of it. It will be a work of years, indeed, to attain such knowledge; but it will be well to place it before your eyes, as an object to be kept ever in view, and toward which some progress should be daily made.

"Connected with this, get a book for Common Places of

Divinity; and, under the main heads of Faith, Repentance, Justification, &c., enter your own views, distinctly expressed; and, as you read the best authors, make quotations of pithy, weighty, and sound sentiment: so that you may have always at hand your own digested view of each subject. Enter under each head the clearest definitions, such as those of the Assembly's Catechism, Usher's 'Body of Divinity,' &c. The subtleties of error are so refined and numerous, that you will often find the benefit of Common Places, thus collected by yourself, in helping you to brush away the cobwebs which the spiders of the Church spin round the simple truths of the Gospel."

Respecting the choice of practical commentators on the whole of Scripture, he gives the following advice:—

"Keep close to Scott and Henry: he who makes himself master of their explanations and improvements of Scripture, and imbibes the spirit which was largely poured on those holy men, will be a scribe well instructed to all purposes of edification, both in and out of the pulpit. From many other quarters he may obtain more accurate or more enlarged views of particular passages, and much striking illustration of various passages; but these holy men should be his standard-bearers. They speak 'the doctrine of the Lord,' and the sound sentiments of the Spiritual Church from the beginning, free from the taint of those numberless 'isms' which weak or wilful individuals have sought to gather from the Word, or to father upon it. There is something delightful in being so 'a man of One Book' as to make it our set purpose, in all that we read or observe, to gather illustrations of the Holy Word. To be off-hand a judicious expounder and applier of the sense of a passage of Scripture, is a far higher attainment than the composing of a good sermon, and perhaps the highest in the discharge of the ministerial office;—brief, yet no part left without sufficient explanation—illustrations lively and apt, yet solid and grave—application naturally growing out of the passage, and wisely

and affectionately brought to bear on the hearers. It would be an excellent exercise to prepare passages of ten, fifteen, or twenty verses, in which unity of design may be connected with variety of parts and illustration, and which may be opened and applied in a quarter of an hour. Study one of these papers before you go into company, where you will be called on to act as a minister. If they are terse and close, as I propose that they should be, a little expansion and enlargement will make them sermons."

Three years after the date of the first of these letters of advice, the following was written, and is valuable as setting forth the simple motive and principles which should actuate every one, who desires to enter on his calling in the right spirit:—

"As you will, in all probability, enter soon into the Ministry, and ask for my counsel on the solemn occasion, I will take this opportunity of saying what at present occurs to me, as the result of my own experience and observation.

"In the first place, seek for grace that you may well settle it in your heart, that, in the one grand future business of your life—the winning of souls—you are absolutely and unreservedly the servant of Him who died to save the souls of men. You are to go whither He would send you: you are to stay where He would have you stay: you are to move when He would have you move: you are to use the means which He has appointed, and no other: you are to aim at His glory alone, and in all things: you are to live on the supply of His Spirit, in the diligent use of means; and you are to look for success wholly from Him. And thus whatever you do in word or deed, all will be done in the name of the Lord Jesus, and to the glory of God by Him.

"But how are you to know His will? Settle it here in your heart, that the Word, rightly understood and rightly applied, is to be your perpetual guide. This is the voice of

your Master to you. It is in all cases audible and intelligible. The difficulty is, so to break through our ignorance and self-love, as to understand it rightly, and apply it rightly. Where it is so understood and applied, I repeat it, that it is always audible and intelligible. It either tells us what step next to take, or it tells us to wait for more light on our path. Numbers of sincere and pious men err here. Many do not understand the Scriptures; and many who may comprehend the literal meaning of passages misapply them. It is a hard, very hard point to be attained, to escape ignorance and prejudice in interpreting and using the Word. Pray humbly, earnestly, perseveringly; ask for, and depend on, the gracious help and teaching of the Spirit; but beware of thinking, that then you are qualified to enter into the sense and right use of Scripture; beware of that groundless notion, that God will not leave a man to err who has prayed, as he thinks, sincerely. If that were so, truly good and sincere men could not, as they continually do, come to opposite conclusions. The very errors, indeed, of a sincere man, while they will be forgiven, will be overruled for his good: but when the question is, how to escape error in interpreting and using the Scriptures, it is obvious that something more than prayer is required of us. We must diligently study the Scriptures; we must compare spiritual things with spiritual; we must search out the primary meaning of every passage; we must consider whether it has any, and what bearing, upon ourselves; we must make much of the mind and judgment of the spiritual Church in all ages, as to the great and fundamental truths of Scripture; we must suspect all new views and schemes which run counter to this mind of the spiritual Church; while we must give all due weight to the course of Providence in opening to us the meaning and application of the Word.

"These are the main principles of the Minister's consecration and dedication of himself to Christ, in obeying all His holy will, as he shall be enabled by the Divine Spirit, in the diligent use of means, to understand that will.

"But how is he to discharge that Ministry which he receives of the Lord Jesus? To make Him known, and all the blessings of the Covenant in Him, and to win men to embrace that Covenant—this is the work of the Ambassador of Christ. His whole Ministry, then, must tend to convince men of sin, and to lead them to Christ and build them up in Him.

"On a Course of Theological Reading I can hereafter talk with you. As to what I may call the *technicalities* of the office, your manner of composing and delivering sermons, &c., I can also talk with you. The Pastoral duties, likewise—your visiting and personal intercourse with the people—may be considered hereafter. I have now touched a little on main principles. And may that blessed Saviour, who has called so many of your family into His immediate service as Priests and Levites to His Church, endow you with His choicest gifts and His abundant grace!"

In the spring of 1835 Mr. Pratt took occasion, from his son's appointment to the Tuesday evening Lectureship at St. Lawrence's, to resign that for the Wednesday evening, which he had held since 1804. This weekly demand on his strength had been long felt to be too much for his advancing years; and though he retired regretting and regretted, he felt providentially called to take this step for his own relief.

Toward the close of the same year he had the pleasure of renewing intercourse with his old friend, Bishop Chase, who in the autumn arrived in England a second time, as Bishop of Illinois, a newly-formed diocese considerably west of Ohio, from which it was separated by the intervening State of Indiana. The particular ground of his present Appeal was, that a vast tide of population was continually pouring westward into the Valley of the Mississippi, for whom

there was no spiritual provision; and that in one year alone 100,000 persons had settled in the State of Illinois, the chief part of whom were from Great Britain and Ireland. He proposed to form a Theological Seminary, from whence a native clergy might go forth to minister to the spiritual wants of that vast population. Mr. Pratt was unable from infirmity to render him the same degree of active support as on the former occasion: but the Bishop returned to America with about 2000*l.*; and ultimately succeeded in accomplishing the object of his wishes.

Mr. Pratt had a considerable share in the formation, about the same time, of the Church Pastoral-Aid Society. He had learnt, from experience, the indispensable necessity of some better provision to meet the pressing wants of our dense masses of baptized Heathenism at home; and his Missionary soul sympathized cordially with some of the London clergy and laity, who met, under the encouragement of their Diocesan, to form a Society for this object early in the year 1836, under the above title. He became a subscriber to its funds, and took a most lively interest in its early struggles and its growing prosperity.

CHAPTER XVIII.

1838—1844.

"THE CHRISTIAN YEAR"—ERRORS OF THE TRACTARIAN SCHOOL—EXPOSURES OF THEM—MR. PRATT PREACHES ON THE SUBJECT AT ST. PAUL'S—POLITICAL CHANGES, WITH THEIR RESULTS—ALLEVIATING AND ENCOURAGING CIRCUMSTANCES — TRACTARIANISM MORE DEVELOPED, AND WORKS WRITTEN IN ANSWER TO IT—KRISHNAGHUR—THE EVANGELICAL ALLIANCE—SECESSION FROM THE SCOTCH CHURCH—THE CHURCH MISSIONARY SOCIETY CONTINUES STEDFAST TO ITS PRINCIPLES—THE ARCHBISHOP OF CANTERBURY AND THE BISHOP OF LONDON JOIN THE SOCIETY.

THE decided and uncompromising view which Mr. Pratt took of the errors of the Tractarian School, and the readiness with which his discerning mind detected the real evils of their system from its commencement, have been already noticed. He had already, indeed, for several years before its appearance, been in the habit of cautioning his friends against what he considered to be the insidious poison of one very popular volume. Had it not been for the beauty of its poetry, and the sacredness of its subjects, "The Christian Year" could never have won so many ardent admirers among those who now entirely disapprove of the school whence it emanated. Beneath its attractive and fascinating dress, he detected a spirit of formalism and unsound doctrine: and he well knew that all this, if allowed to get possession of the mind, must lead to a grievous perversion of the Gospel. Little, however,

did he suspect at that early period,* what a "deep conspiracy against the truth" was before long to rise up from this very quarter. The author of this work was one of a small band, who, in the summer of 1833—as we are informed eight years later by one of their number†—formed themselves into a Society for the express purpose of laying down, and inculcating in every way in their power, those pernicious and dangerous errors, which are now well known as the fundamental tenets of the Tractarian School. During these last years of Mr. Pratt's life, he scarcely ever wrote a letter without adverting to the progress of this new system. Thus, in writing to the Bishop of Calcutta in September, 1838, after making some remarks upon the character of a friend, he says:—

"He has none of the Popish fripperies and solemn nonsense, which have burst upon us from the fanatics of Oriel College and Christ Church. Ah! that opens an alarming subject. '*There must be heresies among you, that they which are approved may be made manifest among you.*' That process is going on among us; and the disclosures are painful indeed. Numbers of the students and younger Clergy are becoming formalists and devotees; and the leaven is working to an extent among those who are older, which discovers the lean and withered condition of the Church in quarters where a better state was presumed. God is, however, raising up defenders of His truth; and in the end the truth will, no doubt, shine forth with increased lustre; but in the meanwhile many blossoms fall off, and much promising fruit is nipped and stunted. What youth,

* "The Christian Year" was published in 1827.

† See Rev. G. S. Faber's "Provincial Letters."

hardly conversant with any theology beyond the first elements, and little awakened to his need of mercy and grace, can bear to be sent forth with the assurance that, by virtue of his external call, *he*, and he *only*, in conjunction with such as have had the like call, can '*create* and minister to the people the *true body and blood of Christ?*' He cannot, without a miracle of grace, escape the snares of the devil. This school, which seems to me to have had its birth in the spirit which was kindled some years since and breathed forth in Keble's mystified poetry, is now attempting to undermine and pervert every distinguishing doctrine of the Gospel. The deep conspiracy formed against the truth, has been so audaciously disclosed in a late work (Froude's 'Remains'), that it cannot well be that the voice of Authority should be still silent in the Church, on an evil which threatens her ruin far more than any assault on her endowments.

"But all ecclesiastical history teems with this mischief. God will humble the sinner and exalt His own glory. Most men refuse all submission. If led by any thing short of converting grace to profess to seek God, the heart is still withheld from Him; and will have nothing to do with any religion which is not, under some of a thousand guises, all to be resolved into self."

A few days later he writes again:—

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"The will of God is working its mighty way on the earth, and we are all, consciously or unconsciously, taking our places in the fulfilment of that will. Oh, to be right with God, how great the mercy! If wrong, He will still use us, but we 'lose our reward.' Many are wrong here [in England], and their number fearfully increases. Not, I suppose, that error prevails much against those who had an intelligent knowledge of the truth, but it runs with wildfire rapidity among the superficial, the ignorant, the ceremonious, the self-righteous; and makes sad disclosures of our weakness to those who have ill-will at

our Zion. So it must be, at present at least. * * * * Dr. Pusey, and his chief associates, are the very men most likely to effect the mischief which we deprecate, by their power of '*darkening counsel by words without knowledge*.' But they shall proceed no further than our Heavenly Master will permit, to His own glory. While, however, this shameless system directly tends to rob Him of His glory (see the Editor of Froude's 'Remains' in the wretched apology which he makes for Froude's never once naming in a series of papers the blessed Saviour), it is highly incumbent on the chief shepherds of the flock boldly to denounce the stealthy approaches of the wolf against the fold, and to cast out the diseased sheep.

"We are looking for this with anxiety; and cannot but feel, with some fear, that the flatteries of the Episcopal and Clerical Orders, with which the system abounds, are deadening those senses which ought to be quick in discerning good and evil.

"May God shew to them that be in error the light of His truth, to the intent that they may return into the way of righteousness!"

In writing to his younger son, who had recently left England for India, he enters more into particulars upon the *doctrinal* errors, and detects some of the subtleties of the system:—

"You know my views of the great and interminable subjects of grace and free-will, of God's sovereignty, and man's accountableness. Shut up these awful points where Scripture has shut them up, but speak on them all as the Scripture speaks. Were the questions now awakened limited to the discipline of the Church, they might be left to their own level; but they affect the vitals. The tendency, and I think the design of this agitation is to form another way of salvation, beguiling unstable souls by the use of the old terms, but meaning by those terms quite different things; while they rob the Lord Jesus of the glory of the sinner's justification, and the blessed Spirit of the

glory of his sanctification, and connect these with the outward acts of sacramental observance. Here is the wiliness of the Serpent! Here are the depths and devices of Satan! Here is the pretended 'angel of light!' Oh, let us consider well how much and plainly our Lord Himself, and His Holy Apostles, especially St. Paul, speak of the devil's working on men by error. We shall dread and hate error more than we do, and be more keen than we are in detecting it in its even distant approaches, when we rightly estimate its power as an instrument of evil. SALVATION BY GRACE THROUGH FAITH, as understood from the Scriptures by our Church, is THE TRUTH AS IT IS IN JESUS. Almost the only value of tradition is, that it testifies this truth in its saving power to have been the distinguishing characteristic of the wise and good of every age of the Church. On this, in all its bearings and influence, let us expatiate with our brethren of every name, and in this let us rejoice together; and for this let us contend earnestly."

This outburst of error was so little anticipated by the members of the Church in general, that some delay ensued before any counter publications issued from the press. Time was required for a careful examination of a system which appeared to be so complete in its parts, and came recommended, moreover, by the authority of learning, and of names hitherto held in esteem. Pamphlets and Reviews, after a while, took up the subject; but one of the first and ablest which took the field against the new theologians was the Periodical, with the origination and early editorship of which Mr. Pratt himself (as we have seen*) had so much connection, the "Christian

* See Chap. I. p. 11.

Observer." The volumes of that publication from 1837 and onwards contain the most masterly exposures of the writings and proceedings of the Tractarians. Hence he speaks of himself, writing to his son, as

"Confirmed in the feeling, which has been awakened long and from many quarters, that we are now in a most important crisis of the world. It is quite impossible that we, agents and patients ourselves in this great turmoil, should be able to appreciate the full value of our own doings or sufferings in relation to things around us or things which are to come; but if ever the duty of continued action, directed to the sole glory of God, according to Scripture truth and heavenly wisdom, with simple faith and fervent prayer—if ever this duty were loudly sounded in our ears, it is now."

Another of the earliest defenders of the truth in opposition to these errors, was the Bishop of Calcutta. In his Charge of 1838, he entered into an examination of Mr. Keble's monstrous position, that Tradition is a joint and co-ordinate Rule of Faith with Holy Scripture.

"Accept my thanks," writes Mr. Pratt, "for your late Charge. Your highly seasonable and effective rebuke of the more than semi-popish errors of the Oxford schismatics God will bless, in His mercy, I trust, to the staying of the progress of that plague."

And again, a few months later:—

"You will see my cordial acquiescence in your views of Tradition, by the insertion of them in the July 'Missionary Register.' We are much indebted to you for them. You are thus helping us at home, while you are standing at the front of the battle in India."

Nor did he lose any opportunity himself of entering his solemn protest in public against these innovations.

"To-morrow fortnight," he writes to his son, Sept. 28, 1839, "I am appointed by the Bishop of London to preach at St. Paul's. I intend, as our Lord shall be pleased to enable me, to 'contend earnestly for the faith, which was once delivered to the saints' (which I purpose to make the text), by shewing (1) The Supreme authority of that Book in which the Faith is delivered to us: (2) The One and Only Method of Restoration to the favour of God, revealed to us therein: and (3) The only Method of Restoration to His Image. This will give occasion to strike at the root of the three capital errors of Popery and Puseyism. While Puseyism professes to detest Popery, it does nothing more than repudiate some of its more glaring and abominable tenets, while it attempts to lead back the Reformed and really Apostolic Church to those prolific seeds and principles of error which were sown even in the days of the Apostles, and germinated and shot forth with fearful power in the Primitive Church of the second and third centuries (see 1 Tim. iv. 1—5); and 'when he that letted and hindered was taken out of the way,' soon put in his place the spiritual tyrant (2 Thess. ii. 1—12). But 'all power is given to me in heaven and earth.' "

This Sermon was published under the title of "Perverted Tradition the Bane of the Church."

Concurrent with the unhappy religious movement which was now invading the Church, the spirit of reckless agitation which the Reform Bill brought with it was still shaking the political world. "God has a controversy with us," was the opinion of Mr. Pratt, "as a Church and a Nation. He is raising up enemies against both. Our civil, political, and reli-

gious state is fearful." He tells the Bishop of Calcutta:—

"It is become almost a moot-point with many of us, what party in the State we should wish to take the lead. The Ministerialists have been so overruled, under the force of the various and even contradictory influences which have acted upon them, that we have to bless God for appointments and measures, favourable to the cause of truth and righteousness, beyond our hopes. But the spirit of liberalism, which let fall these advantages by the way, has laid the foundation of incalculable evil; and is on its headlong and reckless course toward absolute anarchy, moral and social. It is the working of the infernal spirit in the children of disobedience."

And after recurring to the false remedy which the Tractarian party were urging, he proceeds;—

"All these professed attempts to curb and restrain the demon, by investing the *Church* with the attributes of Divinity, are but another form of Satan's working, which tend directly to promote his cause, by blunting or destroying the only weapons of salvation by grace through faith, the gift of God, by which the kingdom and works of the devil can be subverted in the world, or in the heart and life of any individual sinner.

"We are fallen, indeed, on the old controversy which has been waged from the beginning. The apostate and the believing races, with Cain or Abel at the head of each, have ever divided the world. The same proud self-sufficiency, and the same grateful submission to God, as characterized, respectively, these first brothers of the old world, have been, in all succeeding ages, the distinguishing and prevailing characteristics, under every variety of form, of the enemies and the servants of God. The Scribes and Pharisees have their exact counterpart in the Traditionists of the Christian Church, in whom Satan's devices wrought fatally and widely long before the

Apostles themselves left the world: so that it is part of the commendation of the Church of Ephesus—'Thou hast tried them, which say they are Apostles, and are not; and hast found them liars.' Is it any wonder, then, that every declaration and opinion of the next age, and every succeeding age, should, with scrupulous care and pious earnestness, be brought to the test of that standard which holy men of God, who spake as they were moved by the Holy Ghost, have formed or attested?

"Dark clouds are gathering over our beloved Church; and they are blackened by the mists and fogs which are rising up from among ourselves. No sweeping gale crosses their waves and drives them away. Our dear Bishop of Chester boldly and perseveringly exposes and puts to shame the falsehoods and mystifications with which our Church is now assaulted and beguiled, by dishonest men who live on her food and wear her garb, and have sworn to be her sons and servants, while they lift up the heel against her. * * * Disaffection, indifference, or fear, has suppressed testimony against these evils to such an extent, that the Tractarians have been emboldened to develope their 'conspiracy' with a rapidity surprising to themselves. Froude's wretched 'Remains' gave such a shock to public feeling, that the more wary of the conspirators feared that they had too much presumed on that feeling; but a very short time sees these very men coming forward far beyond even Froude. Yet there is a strong desire, on the part especially of the intelligent members of the Church, clerical and lay, to see the truth firmly and boldly vindicated. Archdeacon Pott delivered lately an admirable Charge, at St. Sepulchre's, in vindication of the Sole Rule of Faith, which met the cordial approbation, as I have reason to believe, of all the clergy most competent to judge."

Shortly after this the Conservatives came into power; and, happily, the fears entertained of their being likely to extend their favour to the Tractarian

movement were not realized. On the 31st of August, 1841, Mr. Pratt writes:—

"We are undergoing mighty changes. Yesterday the Ministry resigned. The formation of a new Ministry does not excite much anxiety, as the principal members have long been known. The bearing of the new Cabinet on the Church is a fit subject for our thoughts and prayers. Newman, in the 'British Critic,' is writing so offensively of Sir Robert Peel, that we can account for it only on the supposition, that the schismatics have ascertained that the Conservative Government will not favour them. * * * * The venality of the public journals, and the recklessness of public men, drive us out to sea. Yet our anchor holds! A mighty work is to be done—our own degraded and half atheistic masses are to be upturned and purified—the busy, eager, ungodly, sensual, pleasure-taking world of the middle and upper orders are to be brought to God—the nations are to be converted; even China seems to be opening. Oh! how does every step of the providence and grace of our God call us to live on Christ—to cleave to Him with purpose of heart—to labour for Him, that we may die in Him!"

Five months later he writes again:—

"We have had many fears concerning the present Ministers. The leaning of Conservatism is naturally toward things *as they have been*, and to be slow and reluctant in admitting change. Attachment to the Church in its secular character, as connected with the State, inclines the mind to the strengthening of the power of the Church in temporal matters; and as the new sect comes forward with great pretensions of recovering the Church to a higher system of influence and authority, it was to be feared that they would be at least looked on with allowance, if not with favour. But we begin to hope that it will not be so. A vacancy has occurred in the See of Chichester, by the

unexpected death of the lately-appointed Bishop, Dr. Shuttleworth; and we are rejoiced at the prompt nomination of Dr. Gilbert, the Principal of Brasenose, to the See. * * * *. I wish Mr. Gladstone were not a member of the Government. As a man of talent and industry, he has weight; and though he is a man of religious feeling, yet his fallacious views of '*the Church*' lead him deplorably astray."

There were, however, in these dangerous times not a few tokens for good, which he marked with gratitude and thankfulness.

"We witness," he said, "a manifest preparation for the triumph of the Truth. The authority of every thing opposed to that of Scripture is weakening. The Fathers of the Christian Church are undergoing an ordeal which will settle for ever their true value. Tradition is submitted to a trial, before which its use as a witness and its abuse as an authority are clearly severed. The preference of any thing, intellectual or physical, to the life of faith and love is demonstrating its own folly. Assumption of undue authority is detected, in whatever form it appears. Every system of opinions is undergoing a sifting. Men are driven to declare themselves. Infidelity has issued in the avowed Atheism of large numbers. Truth is brought to light from under ages of obscurity. Master minds, under the controul of true Religion, are lending their aid for the destruction of delusive error."

And again :—

"While the fearful signs of the times weigh heavily on the minds of thoughtful men, yet the eye of faith can, in these gathering storms and the present outbursts of the tempest, see on the darkest clouds the appointed sign of the faithfulness of a Covenant God — beaming out, now and then, even with splendour. It pleases Him remarkably to set things discouraging and encouraging one against another."

And in a letter to the Bishop of Calcutta, after enumerating some of the crying evils of the day, he adds:—

"There are, however, better things among us. Revivals of religion, of the most solid kind, are taking place in Scotland, while India shews us, to our great joy, that the grace of the Holy Spirit is not restrained."

Intelligence of an important outburst of inquiry among the natives of Bengal, in and around the Missions of the Society for Propagating the Gospel south of Calcutta, had hardly reached England and been generally made known, when similar tidings arrived of a movement of the same description in the Church Missionary Society's Bengal Mission, a few miles to the north.

"Krishnaghur," he continues, "is but a repetition and augmentation of Janjera and Barripore, only just made known among us. We must view these things, indeed, with chastened feelings; but when one Society after another, in very distant fields of labour, is so highly privileged as to witness a work, which, however close upon it may follow the malignant efforts of Satan to mar and disgrace it, cannot but be deemed by every true Christian to be of God, we are loudly called on to thank God and take courage. In all probability this work will greatly subside: but it will revive again; if not in the same spot, yet elsewhere: so that though the tide of grace may ebb so far as to check the hope of its returning, it *will* return, and will gain something beyond the last flow. If we look beyond our own circle, and take in the whole field of the world, there is even far more to encourage than to damp."

In the same tone he writes to his son, shortly after:—

"We are full of the glad tidings from Krishnaghur. Expect, however, all that the malignant Spirit may be permitted to do. Yet if trials and discouragements arise, the work will revive, or break out elsewhere. It looks as though our Heavenly Master designed to awaken attention and to encourage zeal and perseverance, by these showers of grace on different parts of the Missionary field. Americans, Wesleyans, London Society's Missionaries, Gospel-Propagation Missionaries, and others in less degree, have enjoyed the abundant blessing! His holy will be done! His kingdom come!"

At a later date, when the first excitement of the awakening at Krishnaghur had abated, and time had been allowed for a closer examination into the motives which had actuated so many to renounce the religion of their fathers, he writes again:—

"The late communications relative to that Mission go very much to satisfy us that the work there is real and of God; while its progress, and even its stability, depend, under the grace of the Holy Spirit, very greatly on the wise, fatherly, patient, forbearing, yet firm and steady conduct of the Missionaries. I am reminded very much of Johnson and his Regent's Town Liberated Africans: while he lived (a tender and compassionate father among them, teaching them like little children to go, taking them by their arms—Hos. xi. 3, 4—recovering them if they tottered and lifting them if they fell, but suffering no sin upon them) they prospered, and shewed satisfactory evidence of the grace of God upon them; but when new teachers came, though excellent men yet not in their confidence nor with the parental spirit of Johnson, they fell into such confusion, that the former apparent work seemed to have been much in semblance only: yet afterward it revived and recovered, so as to prove there was a real and abiding influence and power of God upon his labours."

His long and intimate acquaintance with Missionary operations gave a peculiar value to the opinions here expressed; and time has shewn that both his fears and hopes have been thus far fully realized.

Encouraging tidings also of another kind soon arrived from the East, which greatly relieved his mind, and promised to open a new and wide door for Missionary effort.

"*November* 23, 1842.

"Yesterday's mail from France brought us a telegraphic notice of the conclusion of the war in China. We greatly rejoice. The news takes a load off my mind. I am not satisfied that the war was just on our part. As the [East-India] Company had a monopoly from Government of the growth of opium, and this opium was imported into China, in fact smuggled, contrary to the desires of the Chinese Government, the destruction of the opium appears to have been no just cause of war, unless the Chinese Government had vitiated its own decrees by officially winking at its importation. Then the slaughter by thousands, and almost myriads, of the people was most painful. Whatever be the moral state of the question, I pray our great Lord and Master to pardon the sin of all, and to overrule and direct all for His own glory. You will have known the terms before we did, I presume. Here is certainly, by these terms, an access opened to civilized nations into China, such as has never been before attained."

Among other encouraging features of the times Mr. Pratt placed, as we have already seen, the discountenance which the rulers of the State gave to the Tractarian party. In addition to this, we may now add the rapid development, and therefore detection by many who had hitherto halted between two opi-

nions, of the real tendency of the whole system. The symptoms of the inveterate disease were becoming more and more apparent to thinking men.

To the Rev. J. H. Pratt.

"*January*, 1842.

"The attempt of Newman, in Tract No. 90, to pervert the obvious sense of the Articles, so as to allow of a man's conscientiously subscribing these Articles, and yet believing the doctrines against which they were expressly directed, is an act of unprincipled Jesuitism which has startled many on the brink of the precipice to which they had been insensibly beguiled. Charges, and sermons, and pamphlets, are issued against this pestilent heresy, and volumes are now following. Besides the able volume of Bishop M'Ilvaine in America, chiefly on the new or revived errors of Justification, our friend the Rev. William Goode has just published, in two volumes, of 664 and 802 pages respectively, on the Divine Rule of Faith and Practice, in which he has handled at large all the chief parts of the controversy. Bishop Meade, of Virginia, was in London last summer, and rendered Mr. Goode advice and assistance in this work; and considered it so conclusive, that he promoted the preparation of an edition of it in the United States as it proceeded in the press in this country, which edition is now issued or about to issue there. I am reading the work, and greatly rejoice in it. The argument is often not so lucid and plain as might be wished; but it is a storehouse of unanswerable reasonings, and searches every part of the subject."

It was an early boast of the leaders of this movement—and one which no doubt induced many, who afterwards forsook them, to look favourably upon their plans—that their only desire was to bring back our Church, in its doctrine and practice, to the model of that of the primitive age. But it speedily appeared

that their model age was very far indeed from that of primitive Christianity.

No more significant indication of the end to which the movement was hurrying on its advocates could have been given, than their appeal to that fruitful seed-plot of Popish error—the fourth and fifth centuries.

To the Bishop of Calcutta.

"*August* 29, 1842.

"Ignorance of the Gospel, with the accompanying worldliness of a great body of the Clergy, and the enmity of numbers of them to the distinguishing doctrines and the converting and spiritual power of the truth as it is in Jesus, have long prepared many for any system which should plausibly free men from the obligation of their just views of religion, and enable them to unite and settle down in a system more conformable to the views and feelings of the fallen man. This system stands forth perfect in all its parts, in that Apostacy which is the most subtle and determined enemy of the kingdom and subjects of our Lord Jesus Christ. For though Popery makes large demands on the outward man, its compensations are so invaluable to the unrenewed man, as to make it the religion which he desires, if he must have any religion at all.

"The tendency of Tractarianism to Popery is everywhere seen. In its essence it *is* Popery. Its rule of faith and duty is the same, for both interpret and control Scripture by the traditions and opinions of uninspired men: and acceptance with God is held, by both Popery and Tractarianism, to be on the ground of man's righteousness made perfect by the righteousness of Christ; and so with an utter confusion of Justification and Sanctification, and with the rejection of that which is the great glory of the Gospel."

It was the dread he entertained of any system tend-

ing in the least to obscure and subvert the great doctrine of salvation by grace alone, through faith, which was the ground of this decided hostility to Tractarianism.

"All the discussions," he tells a friend in Norfolk, "about forms, and dress, and buildings, and even rubrics, are lighter than a feather, compared with the fatal error which pervades the wretched system, in common with Popery, of substituting any form or measure of man's righteousness, for justification before God, in the place of the perfect righteousness of Christ imputed to us, and received by a faith which is of the Holy Spirit's operation in us."

While, however, he took this decided view of the great question, and unsparingly condemned the fundamental principles upon which it was based, as bringing in (to use the Apostle's language) "another gospel, which is not another," he yielded to no one as an unflinching advocate for a constant adherence to the discipline and order of his own Church. While he spoke of Tractarianism as being "the old question between *Spiritual* and *Formal* Religion," he added :—

"Many, indeed, who rank justly with the spiritual body may yet learn more consistency in the use of forms; while, among those who rank with the other division, there are many, I doubt not, who are spiritual men. But the danger of the question in these days is, that error is put forth in such a plausible guise, and is so wrapped up and mystified, and is made to appeal so strongly to the weakness, and vanity, and self-righteousness, and love of distinction, and worldliness of the carnal heart, that it runs swiftly, and mightily prevails, because it falls on congenial materials wherever it goes."

And on another occasion, when witnessing in a country parish the adoption of plans of enlarged usefulness, he writes :—

"Things are tending, I trust, to a good issue, in this respect, in our Church. The ultra zeal for externals, which has so violently come over many minds, will put the more discerning and spiritual Churchmen on more attention than they have been wont to pay to the rubrical provisions of the Church. Much may be done in this way for real edification, and for the attainment of greater uniformity, without exciting wonder by reviving practices which have fallen into desuetude, or by indulging unauthorized and ridiculous fancies."

In the same spirit he viewed the recently-revived practice of appointing Rural Deans. This practice he thus commends, pointing out, at the same time, the dangers to be guarded against :—

"The Clergy are coming together into more frequent Meetings in Rural Deaneries, &c., to confer on the more external matters of their parishes. This is very good, so far as it goes, and if it does not set aside more spiritual intercourse. If the Meetings of the Clergy are all to become official and formal Meetings, it will greatly weaken the Church's main point of support—the faith and love of her Ministers. There must be a communion with one another, in those matters of inward experience, in which unconverted men cannot share. No agreement in outward order and discipline, or in the management of schools and the support of Societies, can take away the distinction which exists between the converted and the unconverted. And while modesty and humility, and an endeavour to win others by courteousness and kindness, will mark the true servant of Christ, he will be on his guard against being drawn by false charity to think others may stand with safety on a

lower level of doctrine and experience, than that on which he has been brought to stand."

His steady attachment to order and discipline in the Church, appears also in the view in which he took of measures which seemed to endanger their proper maintenance. For instance, of a new body of persons calling themselves "Plymouth Brethren" he thus speaks :—

"This Brethrenism seems the quintessence of *Dissociality*: all other bodies are to merge in theirs; and every individual member, under a pretext of closest union, asserts and follows whatever opinions he pleases: at least so it appears in practice."

And again :—

"This search after 'Optimism' is, I fear, inseparably connected with an undue estimate of self, and an uncharitable judgment concerning others. May our merciful Lord keep us from all error! May He be graciously with these, in our judgment, wanderers from the plain path, and guide their steps, if not back again to the way marked 'by the footsteps of the' greater body of the 'flock,' yet safely to His heavenly kingdom!"

From the same cause—his sense of the necessity of order and discipline for the preservation of peace and union in the Church—he entertained strong doubts of the ultimate success of the efforts which some excellent persons began to make, about 1843, for bringing together Christians of all denominations, who agree on certain general principles, in an *Evangelical Alliance*, and could not be prevailed upon to join in the attempt.

To the Rev. J. H. Pratt.

"*August* 28, 1843.

"Good men of almost all denominations, except the Church, are making strenuous efforts to form a closer union with one another, on the common principles on which Evangelical Christians agree. About thirty Ministers—Wesleyans, Independents, Baptists, Scottish Churchmen, and Scottish Seceders, &c.—have called a Meeting at Exeter Hall for the 1st of June. One Clergyman only has given his name. We wish well heartily to the plan, and hope that it may please God to enable them to realize the union thus spoken of in their first two Resolutions: '1st, That this Meeting is fully persuaded that real and essential unity exists among all the children of God; and that being united to Christ, they are, in principle and affection, united to each other by the Spirit of Christ. 2d, That this Meeting is therefore convinced of the duty and practicability of rendering visible the union of all who hold the Head, Jesus Christ, the Lord, notwithstanding the diversity of their opinions and practice with regard to minor points of faith and ritual observance; and that the state of theological controversy, Missionary operations, and public sentiments at the present time, renders it peculiarly desirable to attempt the furtherance of such a Union.'

"But it is these very circumstances of the day which will prevent the real Churchmen—those who faithfully hold the fundamental doctrines of the Church, and drink into her spirit—from forming common cause in any external union with those who are not of our communion: for such union would weaken their hands, in raising a barrier against that torrent of heresy and superstition, which threatens to sweep away the Church itself. A real, and godly, and unsectarian union among parties not of the Church, would give great strength and support to the people of God in the Church, who are united to true believers of every name throughout the world by a bond which will fix

them in one blessed company, when all grounds of difference shall be done away for ever."

An extract from another letter, of an earlier date, will shew one of the chief reasons why he could not see his way to unite in the attempt to form an external alliance of the kind now proposed.

To the Bishop of Calcutta.

"*September*, 1838.

"We are loudly called on, by the state of things around, to be united in love as members of the same Church; but this spirit of error, which has broken in upon us, tends to further jealousies and divisions. May it please God to overrule this state of things to the drawing more closely together of all who really hold the doctrines of grace, however they may differ in expression. Men, truly taught by the blessed Spirit their need of Christ and His suitableness to all their need, have a ground for mutual forbearance and love which no difference of opinion or pursuit should take from under them. The Catholic Emancipation (so called), with all its consequences and subsequents, has led, under the awful control of the Divine Hand, to a state of public concerns most truly awakening. Our Dissenting Brethren have been injured by these things incalculably. They were led to believe, by their sanguine politicians, that they might attain, by a right use of their great strength, the perfect equality of all religious communities among us as to any support from the State: and this they were taught to consider as a consummation most devoutly to be wished, for the interests of the cause of God. Under this fallacious notion, almost all, even of the most staid and sober among them, were brought to think, that they were doing God an acceptable service in utterly subverting the United Church. But they have been led too fast and too far. They have exposed their weakness as a political body, and have deeply injured their spirituality as a

Christian body. All this renders intercourse with them more difficult."

In March, 1844, he wrote on the same subject to the Bishop of Calcutta. After touching on the various anxious questions which were exercising the minds of Christians at home, he says:—

"In the midst of these things, there is a manifest gathering of men and hearts round the Christian centre of truth and love. The want of more outward union among all the children of God is felt and lamented by multitudes, and endeavours are making in various quarters to bring about recognized union of spirit, where further union is not yet practicable. But we do not seem ripe for this. Perhaps it will be trouble and suffering alone, which will be a uniting cement of sufficient power, to hold together in any outward union all who are united in heart. There is, however, a silent and observable approximation toward truth and love among the true servants of God. They feel that there is nothing solid and enduring but that hold on Christ, which is the badge and the distinguishing feature of those who are brethren. Every thing else passes away."

Upon another and a greater question—the Secession from the Church of Scotland—he gave an opinion which was formed under the same high sense of the duty, of making every lawful effort to maintain the peace and order of the Church.

In writing to a friend in New York, he thus touches on this question:—

"It is plain to the enlightened eye that God is trying, by His dispensations, the spirits of men. Take Scotland for example. The Secession from the Established Presbyterian Church appears, at first view, a noble sacrifice to conscience. The undoubted soundness of mind and piety in Chalmers

seems to preclude all question of the wisdom and goodness of the measure.

"But if the step be really good, the tone of godly charity which pervaded the first address of the first Moderator was soon changed in the organs of the Secession into bitterness; and something like rancour appears on both sides. But calmer observation leads many to view the Secession as founded on a state of things, which not only did not render it necessary to the preservation of a good conscience, but even makes it partake something of schism, for it seems that the concessions made are such as to leave the questions in the decision of the Presbytery; but the seceders will not be content, unless all be referred to the body of the people. Having taken the decisive step, they are under temptation to justify and commend that step by exaggerated views of what may have been wrong, and depreciation of what is really good, in the concessions made."

He writes in the same strain to the Bishop of Calcutta:—

"The Secession from the Established Church of Scotland was, I believe, a noble sacrifice to what was conscientiously considered to be absolute duty; but I cannot yet feel convinced that the sacrifice was called for by a right view of duty: yet we must honour the men. May God in mercy guide us in all difficult circumstances and trials which may await us!"

Amongst the few religious Institutions which did not suffer more or less from the sifting ordeal of the times, was the Church Missionary Society. Although the leaven of Tractarianism had spread its influence with alarming rapidity over a large portion of the Church, it did not reach the counsels of this body. The Executive were, through God's mercy, preserved even from the suspicion of favouring the new opinions.

They invariably stood aloof from that treacherous indifference, which, by heedlessly admitting the approaches of the enemy unobserved, betrays the post which should have been defended with watchfulness. From the very formation of the Society, its spirit and conduct have always been characterized by a godly jealousy for the simplicity of evangelical truth. The maintenance of this spirit in a body with which Mr. Pratt's life and labours had been so much identified, gave him peculiar delight. "The Church Missionary Society," he writes to his son in 1841, "is becoming more than ever the refuge of Apostolical and Reformed Truth; and, by the grace of God, it shall so continue." And a year later:—"The Church Missionary Society is become the refuge of pure doctrine in the Church. It alters not. Where we find her in her First Report, there we find her in her Forty-second."

But this steady consistency was not maintained without undergoing more than one severe ordeal.

The external form which the hostility to the Society now assumed, was based upon a supposed deficiency in ecclesiastical order and discipline. It was asserted, that an error of vital importance was to be found in its constitution, which did not attach to the other kindred Society in the Church. That Society was held forth as a model to which the Church Missionary Society ought to conform, if it expected the continued support of consistent Churchmen. This was urged by Dr. Pusey in two sermons, preached at Weymouth in behalf of the Society for Propagating the Gospel, and afterwards published with an Appendix, in which he

charges the Church Missionary Society with having impeded the operations of the ecclesiastical system in India, and attempts to substantiate his charge by a series of partial quotations from the published letters of Bishop Middleton. A reference to these letters is sufficient to refute this unjust inference, and to confirm the view already given of the difficulties alluded to, in a former Chapter.*

Other attempts were likewise made, about the same period, to damage the high reputation which the Society had attained, to divert its resources into other channels, and to impede its operations at home and abroad.

Shortly after this, however, it was proposed, through the medium of the Bishop of London, to place both the Society for Propagating the Gospel and the Church Missionary Society upon a new footing, relatively to the Archbishops and Bishops at home; and this was readily acceded to. The Archbishop of Canterbury and the Bishop of London then joined the Society; and thus was removed the pretext which many have urged for standing aloof from it, that the highest authorities in the Church were not among its supporters.

Mr. Pratt notices this subject as follows:—

To the Bishop of Calcutta.

"*June* 30, 1841.

"A plan is in progress to bring the Propagation and Church Missionary Societies into more direct and similar connection with the heads of the Church. The addresses of the Earl of Chichester and the Bishop of Winchester at the Church Missio-

* See Chapter VI. pp. 98—102.

nary Anniversary, which you will find in the 'Missionary Register' of this month, will give your Lordship the outline. The Church Missionary Committee have unanimously and cordially adopted the suggestion of the Bishop of London, saving the Society's regulations and practice, of which the Bishop had previously expressed his approbation. It is understood that the Bishop will propose the same view to the Propagation Society. The two Societies are to continue to act as they now do, in entire independence of each other; but each Society referring all Colonial questions of discipline, which may require adjusting, to the Bishops through the Archbishop of Canterbury. Great is the obligation upon us, of the Church Missionary Society, to stand firm on those principles which we have ever avowed and acted on; and which are now undermined, mystified, and opposed by so many. If any, who have been Members of the Church Missionary Society, become infected with these errors, they imbibe with them a natural aversion to that Society, of which the life and soul consists in the impugned principles. These men fall off, and some of them become bitter adversaries. If God, in judgment, suffer the body of the Clergy to imbibe this poison, our Church will become utterly palsied as a Church; and the Church Missionary Society must take care (and God our Saviour, by His Holy Spirit, to the glory of the Eternal Father, endue her with all-sufficient grace to this end!) that she keep open a refuge of truth and love, where every true (and perhaps then persecuted and oppressed) member of the Church may retreat and retire among the company of the faithful."

The progress of this negotiation he reports in a letter to his son, the following month :—

To the Rev. J. H. Pratt.

"*July* 5, 1841.

"We of the Church Missionary Society, and the Bishop of London, are in a negotiation pregnant, probably, with serious consequences, for good or for evil, of no small magnitude.

The Bishop has sent us a proposition, that we shall make some modifications in our Society, in order to place ourselves more immediately in connection with the heads of the Church; in which case both the Archbishop of Canterbury and the Bishop would join the Society. This proposition became, of course, matter of serious inquiry and discussion. To-day the Committee have come to a determination, and have resolved to recommend to a General Meeting of the Society, to be held on the 16th, the proposed modification of the Rules."

The day after the Meeting he writes again:—

"Our Special Meeting was held yesterday, when the Resolutions passed unanimously. They are now become Laws of the Society. * * * * We shall apprise the Archbishop and the Bishop of the proceedings, and may hope for the speedy addition of their names. An amendment was moved and seconded by some Clergymen from the country, not fully acquainted with the bearings of the question, that the whole Bench should not be made referees, but only the Archbishops and Bishops who might be members of the Society. But this led to such full and satisfactory explanations, that it was withdrawn, and the vote passed unanimously. A strong expression of disgust against the Oxford Tracts pervaded the Meeting."

To another member of his family he writes:—

"We have in this whole business—conducted throughout, on the part of the Society, with much prayer and much wisdom—acted faithfully in our great cause. The union formed with the Propagation of the Gospel Society, is a union in that which the order and discipline of the Church required in order to give us the full benefit of her sanction, so far as she can (without an act of Convocation) give it to us; yet leaving us to the full in the independent pursuit of our course, as to all those views of Evangelical truth which first knit us together, and which are the life and soul of our body. We hope, under

God, to attract within our circle many real servants of Christ who were withheld from us by their views of Church order; but *we humbly hope that we have not smoothed the way for a single man among us, to pass down from the high ground of justification through the righteousness of Christ made ours by faith, and of sanctification by the regenerating and renewing grace of the Holy Spirit, to the marshes and quagmires of popery and semi-popery in which too many are well-nigh suffocated.*"

The Resolution proposing the laws on the subject of reference to the Archbishops and Bishops was moved by Lord Ashley; and Mr. Pratt was invited to second it.*

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* The terms of the Resolution were these:—"That the following be the 32nd and 33rd Laws of the Society, and that the present 32nd Law be the 34th:'—'32nd. That all questions relating to matters of Ecclesiastical Order and Discipline, respecting which a difference shall arise between any Colonial Bishop and any Committee of the Society, shall be referred to the Archbishops and Bishops of the United Church of England and Ireland, whose decision thereupon shall be final.'—'33rd. That the object of the preceding Law being only to provide a mode of settling questions relating to Ecclesiastical Order and Discipline, as to which no provision has yet been made by the Society, it is not to be so construed as in any other respect to alter the principles and practice of the Society, as they are contained in its Laws and Regulations, and explained in Appendix II. to the Thirty-ninth Report. The proposed reference shall be made through His Grace the Primate, by the Committee, accompanied by such explanations and statements as the Committee may deem advisable; and the Committee will be bound so to refer all questions, falling within the scope of the Rule so understood as aforesaid, which the Colonial Bishop shall require them to refer. While all decisions of the Bench of Bishops upon questions so referred will be considered by the Committee as binding upon them and their agents or representatives, the Colonial Bishops or other Ecclesiastical Authorities, unless concurring in the reference, cannot properly be considered as so bound.'"

The following report of Mr. Pratt's remarks, in seconding the Resolution, are extracted from a newspaper of the day:—

"The

Six days after the Meeting, he writes again to his son :—

"Our proceedings have given great pleasure to the Bishop of London. I may as well copy a Note sent to Mr. Vores [the

"The Rev. Josiah Pratt, on coming forward to second the Proposition, was greeted with general applause. He said :—Your Lordship has stated, and the Noble Lord who followed you has also stated, the advantages which will accrue to the Society from the adoption of this Proposition, in such a way as to render it unnecessary for me to enter further into that part of the subject. Had an attempt been made, in the early days of this Institution, to foretel the time when such a Proposition could be submitted with a certainty of success, it would have been fixed at a far more distant period than the present. I believe I cannot recognise a single person here now, as having been present at the formation of this Society forty-one years ago ; but having had some experience in the details of the Society, I may say, and I am sure my beloved friends who have shared in the early labours of its operations will agree with me in saying, that we have felt the difficulty of bringing forward such a Proposition. We have had great jealousy exercised over us from the beginning : and to have so many Right Rev. Prelates connected with the Society at this period, and such a Proposition made by a Prelate of our Church, and of that diocese in which we are now assembled, is more than we could expect. But permit me to say, that if this arrangement were to be purchased by any sacrifice on the part of the Society, I would certainly demur. I have seriously and anxiously considered this question, for it is one that ought to be thoroughly examined, Whether any sacrifice ought to be required of the Society; more especially at this time, when it is clear that the principles of this Society, which are those of an Apostolical Church properly carried out, have been the great cause of its success? If, then, the least sacrifice of those principles were to be made to effect this object, I would protest against it, and rather leave the Society than continue in it if it were to lose its great characteristic and vital principle of upholding the great doctrine of justification by faith in the Lord Jesus Christ as the ground of a sinner's hope for salvation with God. But there is no fear of that. I think that the blessing of God is with the Society, and that He has led the Archbishop of Canterbury and the Bishop of London to see that they are called upon, by their connection with the Church, to sanction its operations; and I hope this course will not be regarded as any sacrifice, but as a deference paid to the honour and usefulness of the Church, and to

Secretary], in answer to some account of the Meeting sent by him to His Lordship—'I am truly rejoiced and thankful for the intelligence conveyed to me by your letter, which I am persuaded is most important to the Church. I wish to become a

to consistency of principle. If there were any danger in this step, I would not only demur, but I would oppose it. But I see none; and, therefore, if my opinion may be taken, it may be safely taken. I agree with some of my friends here, that this proceeding is a blessing vouchsafed from God in answer to prayer. I will not detain the Meeting by attempting to describe at length the advantages which will result from this arrangement: but I may say that it will afford us a ready answer to those who say that we have not the sanction of the heads of the Church, and to many in the kingdom who have scruples which influence their minds, and which were doubtless early formed, about the Society, on the ground of its not having Episcopal authority to rest upon. No doubt there are many conscientious members of the Clergy, and of the laity also, who entertain those principles, and they will now be led to join this Society. I foresee that we shall gain much support that will strengthen our hands from these quarters. But I do not want to gain a mere formality, a mere acquiescence, but the hearts of those who hold our vital principles, and who commit their proceedings to God in fervent prayer; those whose hearts are bent on the conversion of the world. I think these are some of the advantages which will result from the adoption of this Proposition. I see no danger in it. On the contrary, I think it will lead to a firm determination, on the part of the whole Church, to establish a better conduct of our Foreign Missions and Churches. I have had much correspondence with the Bishop of Calcutta, on the difficulties under which our Foreign Missions and Ecclesiastical Establishments labour. He has seen and felt those difficulties. A question has arisen about the applicability of the Canons of our Church to foreign parts; and it is pretty generally understood and agreed upon, that those Canons cannot be applied to foreign parts, and a digest of them will become necessary with a view to meet the case: but we have no hope of our Church acting as the Church of Scotland does; that is the only Church Establishment which acts as a Missionary body. But since we cannot act as a Missionary body, let us take this course, and at least be externally united in the work of Missions. This is the only union that can be formed at present for that end; and I think it is a union which, with the blessing of God, will effect that end, and therefore I thank God that it has been proposed."

subscriber to the Church Missionary Society, and will thank you to enter my name. * * * The good providence of God seems to have removed all difficulties, and to have opened a great door for the free course of His Gospel.' "

On the 31st, he adds:—

"You will rejoice to hear that the Archbishop of Canterbury has sent in his adhesion to the Church Missionary Society: he did this under date of the 24th of July, in the following letter to Mr. Vores:—'This communication [of the proceedings of the Special Meeting] has given me sincere pleasure. I look forward with great satisfaction to a connection with the Society; and shall accept the office of Vice-Patron, which they have done me the honour of reserving for me as Primate, in humble reliance on the good providence of God, to realize all the advantages which may be anticipated from the united exertions of the members of our National Church in diffusing the blessings of our holy religion among the benighted heathen.' This is in a very kind spirit. I hope that we have gained a great point in this matter; for our action will be still unfettered, while we have the sanction of the Bench of Bishops generally."

The happy termination of this most anxious and important transaction filled Mr. Pratt with gratitude. His appearance at this Meeting was the last time of his taking any public share in the affairs of the Society. Well has it been observed, upon a review of the long period which had now elapsed since he took part in the Society's formation:—

"Seldom has it been given to one man to witness such fruits from labours which he was so justly entitled, humanly speaking, to call his own; but of which he ever disclaimed all the merit and glory."*

* Sermon on the Death of Mr. Pratt by the Rev. Henry Venn, Honorary Secretary to the Church Missionary Society, p. 22.

The jealousy which he felt of any thing that might lead to the introduction of a spurious Gospel, and his declaration that "he would leave the Church Missionary Society, however attached to it, if it were to lose its characteristic and vital principle of upholding the great doctrine of justification by faith," was no transient emotion or bare profession. In the year 1843 he acted upon it, by withdrawing his name from the Society for Propagating the Gospel, "finding it publicly avowed," he writes to his son, "that no means were used to ascertain the freedom from Tractarian views of the Clergymen employed by the Society." He took this step, however, with great reluctance; and after "various communications and intercourse" with the authorities, was glad to be able to return,—having been "brought to the conclusion," he informs the Secretary, which "he had earnestly wished, that no party course" would "be pursued by the Society; but that good faith" would "be kept with its members, in appointing such persons only to labour under the Society, as receive the Articles and the Liturgy in their plain and grammatical meaning."

CHAPTER XIX.

1839—1844.

PASTORAL ANXIETIES — RELINQUISHES THE "MISSIONARY REGISTER" — RECORD OF PASTORAL VISITS—LETTERS OF ADMONITION AND CONDOLENCE — MR. PRATT IN HIS FAMILY — DEPARTURE OF HIS SECOND SON TO INDIA AND OF HIS THIRD DAUGHTER TO NEW ZEALAND—THE FAMILY VISITED BY SICKNESS AND BEREAVEMENT—LETTER OF CONSOLATION TO HIS ELDEST DAUGHTER—ADVANCING AGE—DEATH OF MR. PRATT'S SISTER—DECLINING HEALTH AND STRENGTH.

THE preceding Chapter has exhibited Mr. Pratt almost exclusively in the character of a quiet and attentive observer of the great questions and events, which so remarkably formed "the Signs of the Times" during the closing years of his long life.

We have fewer documentary evidences of the extent of his personal labours during this period. But it must not, therefore, be concluded that he passed these years of comparative retirement in ease and leisure. From the uniformity of his pursuits, and the regularity of his habits, there was but little variety of incident to mark his progress. But in his parish and in his family he was all this time the centre of life and activity.

The spiritual good of the people committed to his charge lay very near his heart. Not only in his public and private ministrations, and in the parochial institutions which he had established, did he manifest a deep concern for their welfare; but he ceased not "night and day to make mention of them in prayer" before

God, desiring that they "might be filled with the knowledge of His will in all wisdom and spiritual understanding;" that they "might walk worthy of the Lord unto all pleasing, being fruitful in every good work."

While he was quick (as we have seen) to discern the evils of his day, and to notice them with unsparing rebuke, he was not backward to scrutinize his own conduct, and to condemn himself for not doing more in his Master's cause. An instance of this spirit of self-application is seen in a letter he wrote after hearing of some "revivals of religion, of the most solid kind," in Scotland, and also of the outburst of inquiry among the natives of Bengal at Krishnaghur:—

"It does seem that this is a way by which our great Master and Saviour is pleased to make Himself known: and it is surely well fitted to arrest attention, and to put all His servants on the solemn inquiries—'Why does not my parish experience such a visitation?' 'Am I using to the utmost those means which are enjoined on me for awakening among the people an intelligent sense of sin and of the need of a Saviour?' 'Am I praying, and studying, and preaching, under a lively sense of the nearness of judgment and eternity, and of my awful responsibility?'"

And when he had to mention one, who had "departed out of the world in a state of apparent desire to be prayed with and talked to," but leaving on his mind "a very painful impression of fear and grief," he turned the subject into one for self-examination:—

"Such deaths awaken painful thoughts respecting our own faithfulness. We do not all that we might do, to warn and rescue sinners; and allowing that all which we might do must

be qualified by its being consistent with other calls upon us, yet how often do we feel condemned by our own consciences of falling short of this rule! Oh lay not, my God, the blood of souls to our charge! Give us tender but enlightened consciences, that we may feel aright and see aright, and prevailing grace to follow this inward guide; but let the blood of Jesus Christ, Thy Son, cleanse us from all sin!"

Among the "other calls" to which he here alludes, was the preparation of the "Missionary Register," which in its monthly demand upon his time and strength he began to find, as life advanced, materially interfered with the discharge of the pastoral duties of his parish.

"It has had its measure of usefulness, through the blessing of God, in extending and confirming zeal for the cause of Christ in the world; but the constant and anxious labour which it has required, leaves a consciousness of defect in my ministrations to souls which lies at times as a burden upon me. In addition to the earnest desire which the Lord has given me to close my days, whether they be few or more, in that personal intercourse with the people which I have not yet maintained, and for which old age has less disqualified me than it has for the more exhausting labours of the pulpit, the same old age has added a reason of necessity for my relinquishing the 'Missionary Register.' The extent and kind of reading and research which its accurate preparation and editing require, are become too much for my eyes and my mind."

He consequently took measures for freeing himself from this "hindrance," and during the year 1841 initiated a new Editor into the art of gathering, selecting, and condensing materials for its future publication; and at the close of the year resigned the whole responsibility

with great satisfaction into his hands, having been himself the original projector of the work, and for twenty-nine years its sole conductor. Of this transfer, and the consequent benefit he looked for, he thus writes in February, 1841 :—

"With more time, I trust and pray that grace will be given to draw forth more and more heart in the work of the Lord; for I find that habits of literary labour, though it be labour connected with religion and the cause of Christ, tend to damp rather than to cherish the goings-forth of holy affections and the exercises of a spiritual mind. May our gracious Master grant a supply of the Holy Spirit, that every hour redeemed from this course may be employed in the direct labour of obtaining more meetness for the inheritance of the saints in light, and of preparing those for that inheritance who are committed to our charge!"

It is most instructive to notice, what were his own views of his character and conduct, after a life so energetically and perseveringly devoted to the glory of God and the best interests of man. He seems to have been entirely preserved from falling into the snare of self-righteous complacency, which Satan knows well how to spread. His failings appeared to himself far more conspicuous than his best deeds. He writes to his son in 1841, in the letter last quoted :—

"The idea of responsibility comes over my mind with power. When we can look back to a time in our past lives up to which we were, though perhaps with intervals of successful resistance, under the power, more or less, of wilful and allowed sin, all that course, though we hope, through the precious blood of Christ, that it has been forgiven, yet must be often recalled to memory, often mourned over, and often laid and re-laid in acts

of lively and thankful faith on Him who bore our sins in His own body on the tree, for the fuller confirmation to us of our forgiveness, and for the knitting of our hearts more firmly in love to our adorable Saviour. But after-life must be looked at under another aspect. The course was then changed. The evil was no longer the allowed commission of sin, but the disallowed omission of duty. Numbers, I believe, can look back on many years of their lives, and thank God that they have been kept by grace through faith from the commission of any deliberate and wilful sin; but as the standard of perfect love to God and man is applied to our state of heart and life, and this enforced by all the love of our Lord to us, oh who can tell how oft he offendeth!"

The affectionate concern which he felt for the souls of the flock, over which the Holy Ghost had made him overseer, is still farther most touchingly exhibited in a brief record which he left behind him of several of the pastoral visits he made during the last seven months of his life. He appears to have committed these brief notices to writing to assist his failing memory, and so to enable himself to bring the cases of his parishioners with frequency and greater readiness before the Throne of Grace. "It is a record evidently made as in the presence of God: a diary of pastoral avocations, and of pastoral feelings, in every page of which breathes the spirit of love."* Short as the document is, it serves to indicate the habit of mind and the spirit of prayer in which he always engaged in his ministerial duties.

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* Funeral Sermon by Rev. John Harding.

One of his visits draws forth the following aspiration: "Oh for the tongue of the learned, to speak a word in season, fitted to awake every class of my parishioners! and oh, still more earnestly would I pray for the life-giving Spirit to accompany every word!" Again, at the close of another entry: "All saving power, O Lord, is from Thee! Let an unction from Thee rest on all that we say to these poor souls!"

It gave him heartfelt pleasure to make such a record as the following: "Visited Mrs. ——, whom I have frequently visited before—apparently near death—peaceful—enlightened—a believing hold of Christ, which has sustained her through great pain and anxiety for her husband. . . . . A very satisfactory and encouraging case. O Lord, let Thy grace be thus displayed in multitudes around her!" Of another he writes: "Concerned for his soul—humble—seems to rest on Christ." Again: "She is ignorant—God of His mercy savingly enlighten her! I endeavour, in prayer, to keep her in view, but the Holy Spirit must open her eyes!" Of another he writes, as "a satisfactory instance of the triumph of grace in death." Another "begins to hope and long for life, as she avows, for the purpose of living for God and the good of those around her—gave her needful cautions, warnings, and encouragements." Another he mentions, "in whose death there was hope that he was penitent and believing." Of another he records, "She has felt much under the Word—has sought God, but seems to be withheld from following her convictions—gave her 'The Sinner's Friend'"—(a

tract of which he made extensive use)—"and pressed her to receive Christ." In a strain of gratitude for a favourable change which had taken place in one whom he had long visited, he closes his concise record of it thus, "Glory be to God our Saviour!"

After his descriptions of the various characters he visited, such ejaculations as these again and again appear: "Lord, save, or he will perish!"—"Lord, have mercy upon his soul!"—"Lord, let Thy saving light shine into his soul!"

And where the parties were in a painfully discouraging state, such entries as the following are made:—"Poor man—dark for eternity! O Lord, look on these precious souls, and quicken us to labour for their salvation." In another case, in which it was doubted whether access could be gained to the person concerned, the affecting entry stands: "But I must try! O Lord, have mercy on these neglecters of Thine ordinances!" And almost the very last lines he wrote most truly convey the tone of all his allusions to the souls entrusted to his care: "The Lord have mercy upon them, and enable us to deal faithfully and closely with them! Oh for that mighty power on our own hearts, and on this people, which alone can give success to the word!"

"Being affectionately desirous of" the people committed to his charge, he was, in a measure, "willing to have imparted to" them "not the Gospel of God only, but" his "own soul also; because" they "were dear unto" him. It was a source of unfeigned delight to receive good tidings of the welfare of those, to

whom he had been called to minister. He had no greater joy than to hear, that his spiritual children walked in the truth. He writes in 1842 to a relative, of one to whom allusion has been made in a former Chapter, and who was now brought down to a bed of sickness by his indefatigable exertions in behalf of Africa:—

"I exchanged a few words at Mr. Foster's with Sir Fowell Buxton, as he lay stretched upon his bed; and should have gladly spent some time with him could it have been allowed. God our Saviour be praised for the support which He grants to His servant in this trying hour." * * * * "It greatly rejoices and strengthens us, in the discouragements of our ministry, from conscious failings and unprofitableness, to witness instances in which it pleases our Heavenly Master to shew us that He is pleased, by His feeble servants, to bring precious souls to the knowledge of the Saviour, and to build them up and preserve them to His everlasting kingdom." "Oh! remember, my dear friend," he continues, "in your habitual prayers the Ministers and Missionaries of Christ of every name in every nation, and especially the Ministers of our own Church, among whom, as you know, a plague of subtle and plausible but ruinous error has broken forth."

Against this "mischievous system" he never failed to warn his flock. To one who had gained benefit from his ministry, but was removing from London to take up his residence in Kent, he writes in Sept. 1842, throwing out the following caution upon this subject:—

"It gives me much pleasure to find, that the lines have fallen to you in such pleasant places. You may truly say, 'I have a goodly heritage.' Mr. P—— may be leaned upon as one well imbued with the discriminating knowledge and

spiritual savour of the Gospel. You will hear, as I believe, nothing from him of that 'other gospel' which the great Deceiver is labouring to palm, as he did on the Churches of Galatia, on the undiscerning and self-righteous. Make these two things, dear sir, your touchstone of truth to guide you through the mysticisms and elaborate sophisms which are broached in Tractarian publications:—the supreme, absolute, exclusive authority, as the rule of doctrine and practice, of the *Inspired Word;* and the *salvation* revealed in that Word, which is restoration to the favour of God by faith in the atonement and righteousness of Christ, wrought in the heart by the Holy Spirit, and the spiritual regeneration and continued renewals of the soul, by the grace of the Spirit, in the diligent use of all appointed means. I have said, let these two principles guide you through the mists of Tractarian publications, that is, whenever such fall in your way; for, so far am I from recommending them to your attention, that I beseech you to read with great reserve and caution every thing which issues from the shop* of these men. * * * The *Evangelical* School, of all times, acquires an additional value from its entire freedom from the follies and errors peculiar to the *Tractarian*, and from its furnishing the one true and efficacious antidote and remedy against them. The stamp of the Religious-Tract Society is, in this point of view, of great value.

"I have been led unawares to this length, for the subject lies much on my mind. A spirit of judicial infatuation seems to have been sent on a large portion of the clergy and laity of our Church. The argument against the Tractarian notions is unanswerable. It is neglected, or misrepresented, or ridiculed, or in any other way got rid of; but it is not answered and refuted. And in the meanwhile, the majority of the rulers of the Church hold back from its bold and just defence. Some,

* Alluding to the bookseller of the Party, who has since seceded to Rome.

indeed, have done nobly; among whom the Bishop of Calcutta stands one of the foremost."

The following letter was addressed to the widow of a gentleman to whom his ministry had been especially blessed: it was written only eight months before he himself joined the blessed company above:—

"'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!' This, I know, is the language of your *faith* and of your *judgment*, under your present bitter and sudden bereavement. Our gracious Father is not displeased to see the tears of His children. 'Jesus wept' before His Father; and the Father will not disapprove of that in His frail servants which He saw in the only-begotten Son in whom He was always well pleased. Only by the grace of the Holy Spirit, which dwelt without measure in our Head, let us His members seek in all things to be made like unto Him. Were you called, my dear friend, to commit your beloved husband's remains to the grave in the exercise of a *doubtful* and *uncertain* hope respecting the state of his soul, how great would be the trial of your submission to God! But, blessed be God! you are spared that trial; and can confidently 'commit his body to the ground, in *sure* and *certain* hope of *his* resurrection to eternal life, through our Lord Jesus Christ.' It will be grateful to hear that it pleased God to grant you the favour, under the violence and suddenness of the attack, to obtain, if but a transient recognition from his mind, that he was resting on the bosom of his Lord. If, however, this were not granted, the very wanderings of his unconscious spirit shewed whither it was hasting away. And there, though 'we know no man after the flesh,' yet heaven itself may be endeared to you by the thought, that it has received one to its holy mansions who was to you a loving associate and helper through many years of your earthly pilgrimage, and who is for ever escaped from the sins and miseries of this evil world. We rejoice and thank

our gracious Saviour on behalf of your dear husband. We have felt, as called to minister to him the Word of God, greatly encouraged and strengthened by his diligent attendance on Divine Ordinances. There I last saw him, and took leave of him; but with no anticipation that he would, ere our next communion, be called to drink the new wine in our Father's kingdom. May the same sovereign grace and mercy which called and trained him to sit down at the marriage supper of the Lamb prepare us all to join with him in the Song of the Redeemed for ever and ever!

"Serious indisposition has kept me at home, or I should have before this called to sympathize with you; and to assist you, if it should please God, to lean with sure confidence and hope on His gracious arm. Your dear husband's personal example and prayers and support are withdrawn; but his 'faith follow, considering the end of his conversation,' his escape from the defilements and troubles of this sinful world, and that 'Jesus Christ' is to you as He was to him, 'the same yesterday, and to-day, and for ever!'

> 'The same His power His flock to guard,
> The same His bounty to reward;
> The same His faithfulness and love,
> To saints on earth, and saints above.'

"'The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost,' be now and ever with you; and convey into your heart large measures of holy consolation, in a thankful and patient conformity to all the will of God! Our spiritual enemies must be subdued, our corruptions mortified, and grace made triumphant in our souls; and though the course is painful, the faithfulness and loving-kindness of our God and Saviour will grant such measures of His Spirit's grace and consolations as will carry through, even to the end, all who humbly trust Him. We have just witnessed a remarkable instance of His grace and mercy, in supporting,

through a course of almost unheard of trials, that great sufferer, Mary Wilson,* who died on Friday, in the Lord.

"Let us look forward, my dear friend, to the mercy of our Lord Jesus Christ unto eternal life, for our own souls; and pray for a quickening influence, through the godly lives and deaths of others, on the souls of all around.

"I am ever,

"Your affectionate friend and minister in the Lord,

"JOSIAH PRATT."

Various have been the testimonies that his ministry was blessed to the conversion and edification of souls. The following instance is selected from many letters of condolence which his family received upon the occasion of his death:—

"For many years we had the privilege of attending his ministry, and through all eternity both myself, my husband, and my *elder children* will have to praise and bless God for the great privilege. As *parents*, we were much indebted to him for those sound and scriptural instructions which were accompanied by the power of the Holy Spirit to the spiritual welfare of our dear young people. I doubt not you will have many such testimonies to the usefulness of your revered father, leading you to magnify the grace of God, and silencing every rising sorrow that his work is done."

But it was in his family that Mr. Pratt's value was peculiarly felt as age advanced. He was sensitively alive to all their concerns, and deeply sympathized

* This was a young woman in St. Stephen's parish, who was called by grace from a life of sin and folly to a life of godliness in a most remarkable manner, and died, after an exemplary Christian course of six years amidst trials and sufferings, a bright ornament to the Gospel, and a monument of the sovereign grace of God.

in their joys and sorrows. And his affectionate interest in their welfare increased, as the time manifestly drew nearer when he must leave them to continue that warfare, from which he was soon to receive so honourable a discharge. They, on the other hand, regarded him still as a tower of strength: they knew that he was constant and fervent in his intercessions for them individually; and they derived the greatest comfort from this thought, though removed, some of them, to the very ends of the earth. His counsels also were still sought and much relied on; for though his mind was become slower in its operations, its judgment of things appeared as distinct and sound as ever. Nay, he would make practical efforts and take much trouble sometimes to promote their welfare; and would sometimes say pleasantly, that he was living life over again in his children. And most truly it was so. His correspondence with those who were absent cost him often much time and thought, and some specimens shall be given.

In September, 1838, his younger son, John Henry, Fellow of Caius College, Cambridge, left England for India, to become Domestic Chaplain to the Bishop of Calcutta. The feeling which this separation occasioned in his affectionate heart may be traced in the following extract from a letter to his Lordship:—

"*June* 8, 1839.

"Since I have withdrawn from active labours at the Church Missionary House, though my time is much occupied in registering the labours and trials and success of the servants and soldiers of our Lord throughout the world, yet I have felt as

though it might be said to me in my old age, 'What do ye more than others? It is easy to talk and write about the Kingdom of Christ; what sacrifices have you ever made for it?' But now, though I cannot say with good old Mrs. Cates, when she was asked, on seeking admission at one of our close-packed Meetings at Freemasons' Hall, 'Are you a Subscriber?' she said, 'No;' but, bethinking herself, turned back, 'Yes! I *am* a Subscriber: I have given an *only* son;'—yet I have given a *son*, one whom I probably shall not again see in this world. There are certainly feelings peculiar to the Christian in these separations. Love to Christ and to the souls of men ought to be in him a more powerful and constraining motive, than the necessities or the hope of honour and wealth which chiefly move the worldly man to make these sacrifices are to him. Yet these low motives work with nature, but the godly wars *against* nature: he cannot act on these low motives: they are of the very nature of the fallen man, and silence the claims of kindred and home far more quickly and effectually than the too-often weak faith and divided love of the Christian. Besides that the Christian has a circle of kindred spirits and a course of active and holy habits to break away from, which are endeared to him far beyond any endearment which an unrenewed mind can conceive. The zeal of the worldling in his little pursuits may well reproach the weakness of our faith and love; but he is not in a capacity to make or to judge of the sacrifices which the Christian makes in these separations. In this sense, also, 'He that is spiritual judgeth all things, yet he himself is judged of no man.' All this, my dear friend, has been long familiar to your thoughts, but is newer to mine."

A few years after this, Mr. Pratt was called to a severe trial in the departure to New Zealand with a young family, of his fourth daughter, Marianne, who in January, 1838, had married Sampson, son of the late Rev. John Kempthorne, Rector of St. Michael's,

Gloucester. In prospect of this painful separation he writes to his son in India more than a year before the event:—

"We are called, in our old age, practically to loosen our hold on the dearest objects of our creature affections, and hold you all in and under our Covenant God. We have often, and do continually, commit you all to Him; and have endeavoured to bring you up for Him: and thanks, everlasting thanks, be to Him—Father, Son, and Holy Ghost—that we can rejoice over you all as children of the Covenant. Receiving, then, from Him the greatest blessing which He can bestow, next to our own salvation, shall we not cheerfully yield you to His will as to the years of your sojourning on earth; only praying, as we do earnestly, that He would cause all things which shall befal you all to work together for your good?"

Just before her departure, he put into his daughter's hands the following letter:—

"London, *May* 30, 1842.

"So long as we are on earth we shall not cease to bear you, and your husband, and your children, into the presence of our Heavenly Father. Day by day your mother and I hope in faith to meet you at His throne, in the name of our great Mediator, and under the precious influence of the Holy Spirit. We shall, I trust, be often visitors there. Teach your children, as years open upon them, to hold communion with us at the Throne of Grace. It is not long, indeed, that we shall continue here, nor is it likely that we shall meet again in this world: may it please our God, therefore, to render our present separation a real help to us all in our passage toward eternity. 'I die daily.' You have the greater part of that course to run over which we have passed; and we confirm you, by our long experience in those lessons of heavenly wisdom which you have been taught. Oh, how do we bless our God for His

abundant mercy, that you are carrying with you to New Zealand, by the gift of God, that faith, by which you can 'come boldly to the Throne of Grace, that you may obtain mercy, and find grace to help in time of need.' A few years' toil and conflict, and gracious support and consolation, and all shall be over! Oh let us be faithful unto death!

"There are, perhaps, many and various scenes opening before you; habits of life to which you have not been accustomed: these will, after a time, become familiarized, and you will so far modify the manners of your native land that you will make yourselves happy in the will of God. We need not warn you against forgetting us. Softening times will come across you, when the full tide of recollection will flow in upon you. Let such seasons be indulged, for the cherishing of affection, and for the cultivation of holy communion before the Throne of God.

"The training of your children will call for the exercise of wisdom, in firmness and tenderness, every day—'gentle, even *as a nurse cherisheth her children* . . . as ye know how we exhorted and comforted and charged every one of you, as a father doth his children,' 1 Thess. ii. 7. 11. You have seen these privileges acted on in your own families. We praise our God for giving us grace to consider the children of both as loans lent to us of the Lord, that we might fulfil towards them our stewardship, and train them for the Church on earth, that they may pass to the 'general assembly and Church of the first-born in heaven.' How greatly God has blessed our endeavours, you are both witness. I would fain, however, urge all the children of both families to rise higher and higher toward heaven, as time is carrying us fast on to the eternal world. I earnestly entreat you to subdue the wills of your children most tenderly if you can; but if not, your duty and your love require measures which shall enforce compliance. Commit yourselves as little as may be into a contest with your children; but, having once done this, you must maintain the contest till the child yields.

Every such victory will make the next easier, and, in all likelihood, will deter the child from entering on another contest. And you must make thorough work of it, if you would bless the child: the guile of the heart is seen in combination with its self-will, in trying to evade your authority. A very young child puts forth perhaps his first approaches to sin in acts of cunning and rebellion. Rely with unshaken confidence on that Divine maxim, 'Train up a child in the way he should go, and when he is old he will not depart from it.'

"I have an humble hope that our gracious God will guard you in His providence, and will carry you to your desired haven. Hearty friends to the thorough christianizing of the natives, I doubt not but you will be; and meek, but stern repressors, so far as God may give you power, of that 'wicked one.' Our Church has been under the influence of a Nicene Mania ever since these 'conspirators,' as they have nicknamed themselves, began to infect the Church. The truth is, that no men, in any age of the Church from the moment St. John breathed out his holy soul, have been entitled to implicit confidence. Men were breaking out, indeed, on all sides, even during the lives of the inspired Apostles; and the philosophy, which the Apostle reprobates to the Colossians, had deeply infected the Church, so that nothing whatever must be brought from uninspired stores, without first subjecting it to the strict test of Scripture. In the Nicene age, of the second and third centuries, great men had come to hold flagrant superstitions and errors, together with orthodox and evangelical truth. All this wants thorough cleansing: but this is the very channel by which the 'conspirators' have brought in their poison. *Keep yourselves pure*, dear Sampson and Marianne! Regenerated by the Holy Spirit in spiritual regeneration, of which Baptism is only the figure and pledge—cleansed from the guilt of all sins, whenever, by faith of the Spirit's operation, we wash them away in the blood of the Lamb—clothed in the garment of Christ's righteousness whenever faith draws on that Heavenly

clothing—and sanctified by growth in the graces and fruits of the Spirit, we trust and pray that you will hold on your way. It will be seen, I doubt not, by the gracious support of the Saviour, that you will not be left to yourselves. Let your bow abide in strength. Closet duties statedly fixed and religiously observed must be your main stay under God. 'In Christ,' may you both know the blessedness of that state, living and dying in the favour and image of the Lord!

"In what manner, and to what extent, it may please our gracious Master to employ you in New Zealand for the advancement of His kingdom, we humbly commit to Him. Go in faith, since the providence of God calls you forth. Lay hold on the promises of the Covenant. Place yourselves, and your children, and your faithful servant, under your God and Father, your Saviour and Redeemer, your Comforter and Sanctifier. It is mercy and condescension on the part of our God to give you work in His vineyard. I am very earnest that my children, and my children's children, should put forth, to their utmost power, that great work of making Christ known to the ruined world, in which it has pleased God to engage us so many years. We have not dealt with that cause as the glory of God and the value of souls demand. May the Saviour whom we proclaim to sinners, cleanse away the guilt of all our want of zeal and love! Oh let us live nearer to God! Let us seek to realize more in our own experience that declaration, 'Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.' Here will be the remedy of daily and hourly care.

"'The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all, Amen!'

"Josiah Pratt.

"Elizabeth Pratt."

He followed this branch of his family with a

series of letters, full of sage counsel and fatherly affection and consolation: a few extracts from them are subjoined:—

"London, *Oct.* 6, 1842.

"MY DEAR SAMPSON AND MARIANNE—

"Truly we have passed through a period, for these last few months, of a kind different in degree from any which we have before known in our married life of forty-five years. Our entire uncertainty respecting the well-being, and even the continuance in life, of persons so dear to us, and the probability that we shall have to pass through another period as long before our anxieties will be removed, do force upon us the deep conviction that 'Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.' Reduced to absolute dependence on the will of God, we find our comfort inseparable from our duty. Our refuge, under every thought of anxiety and care, is the bosom of our Heavenly Father. At His throne, in the name of our great Intercessor, we often meet you in prayer, for the guidance and support of His providence and spirit. It is a comfort and stay to us, to think, that, from such various and distant parts of the world, members of our families are daily presenting one another in earnest intercessions before the Throne. May the great Intercessor appear there for us! Be this our rejoicing, that 'He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.'"

"London, *April* 29, 1843.

"MY DEAR SAMPSON AND MARIANNE—

"On occasion of our first monthly letter to you after our receipt of the welcome tidings of your arrival, I cannot but add my note of praise to the general concert of thanksgiving to our gracious God, for all the multiplied mercies vouchsafed to you, and to us through you.

"A variety of intelligence will meet you by this channel. The

last, just arrived, is painful to our feelings, but joyful to our faith. My dear sister Simcox, who ascended yesterday to her rest, has travelled a long space ahead of me for a long series of years. Her anxious spirit, alive to the interests and comforts of those about her, and surviving all her children except Charlotte, has fallen into her Saviour's arms. She died yesterday in her 77th year. Soon will my turn come, and your dear mother's. Pray for us both, as we do for you and the dear children. May the precious blood of Christ cleanse us all from the guilt of our sins, and the Holy Spirit make us meet to be partakers with the saints in light! Accept my hearty love, and assure yourselves of my constant and earnest prayers, who am ever

"Your affectionate Father,

"Josiah Pratt."

"London, *May* 1, 1844.

"MY DEAR SAMPSON AND MARIANNE—

"Your mother has provided you with a rich stock of news, which will be very acceptable to you, though it tells the usual tale respecting this changing world. We are partakers, in our own persons, or in our friends, of the sorrows which chequer human joys, but these very sorrows are needful and good for us.

"I have not yet attended any Sermon or Meeting of this season, except the Bishop of London's Sermon. I can manage to get on pretty well, while quiet and unexcited: otherwise I feel disposed to falter. Pray for us both, as we do for you and all the dear children, now inclusive of my little namesake. God, our Covenant God, bless him, and bless them all, and their nine cousins; and may it graciously appear that He has made them all subjects of that quickening grace, which, and which alone, is the commencement of eternal life! Let us steadily cleave to the doctrines of Grace in all their reformation and Protestant energy and simplicity. These are they by

which we may live in holiness, usefulness, and comfort, and by which we may die in peace and joy.

"Believe me ever, dear Sampson and Marianne,

"Most affectionately, your Father,

"JOSIAH PRATT."

During the interval between the departure of his son for India and of his daughter for New Zealand, severe sickness visited the several branches of his family. "I had felt for some time," he writes in January 1840, "that God had dealt out to us a pleasant lot; but He is now shewing us how soon clouds may gather." Dangerous sickness had visited the family of his eldest daughter, and had threatened the life of his eldest grandson. And now the mother herself was smitten down by severe illness, compelled to leave home for the benefit of a milder climate during the winter months, and separated by many miles from her husband, whom imperative duty kept at his post. In February death visited the family of his eldest son, and removed, after a brief illness, the grandchild who bore his own name. But God so mingled His dispensations, that on the very day that He called back to Himself this precious gift, He added another, in a third branch, by the addition of a son to the family of his youngest daughter. "What an extraordinary day has this been!" he writes; "we truly rejoice in tears!" And amidst the conflict which arose in his breast between grief and thanksgiving, he adds:—

"We receive this new charge with some trembling. Yet our duty is not modified nor dependent on the holy will of our God concerning the length or shortness of their lives. If He take them out of our hands before they become fit subjects of

our instrumentality as to spiritual things, it is to exalt them in the scale of light, and holiness, and love: and if He continue them under our care till the mind is instructed and the soul responsible, it is His grace alone which can prevent our instructions from aggravating their guilt by being neglected, and can make them efficacious for their spiritual and everlasting good." * * * * "I was remarking but a little while ago to your mother," he writes to his son, "that our family had been spared any serious affliction for some years. God would not have sent this chastening if we had not needed it. May the Holy Spirit so sanctify it to us, and so lead us to the throne of a reconciled Father, through the merits and intercession of our adorable Saviour, that we may all find in this sanctified trouble an evidence of our adoption into the family of God, and that the Lord chastens us because we are sons."

In the summer of the same year illness visited his own immediate household. And although it pleased God at length to restore health, the season was spent not without some anxiety for the safety of two of its members. These were renewed trials; but he received the Divine chastisements in the lowly spirit of the experienced Christian, who waited for "the peaceable fruits of righteousness" granted "to them who are exercised thereby."

"These are new circumstances for us," he writes at this time. "May He who has brought us into them make them truly profitable to us all! These visitations are those wrenchings which, when sanctified, are needful to loosen us from the earth to which we cling with such tenacity."

From the various letters of spiritual advice and consolation which he wrote under these afflicting circumstances, the following extracts from those addressed to his eldest daughter are selected:—

"I take the first opportunity, after the hurry of the January 'Register,' to hold some conversation with you. In the same sense, though not with equal faith and love, I may say to you what St. Paul says to Timothy, 'Without ceasing, I have remembrance of thee in my prayers night and day.' No day passes without the presenting of you all, name by name, before our Covenant God; and *they* have special remembrance on whom the chastening hand of the Lord abides. Our strokes from that Fatherly Hand have been few and light, compared with the heavy trials which, like wave upon wave, have come one after another upon others. For this we have great cause of thankfulness, provided freedom from trials has not weakened our hold on Christ and our separation from the world. They would never be sent if not needed; and, while faith is in exercise, we shall think and pray in the spirit of St. Paul, 'If by any means I might attain unto the resurrection of the dead;' even though a preparation and meetness of soul for a participation in the glorious resurrection of the saints be to be attained only by having 'fellowship' with Christ in 'His sufferings,' and being 'made conformable to His death.' But we are to be enabled for this by that 'power' which He put forth in His own 'resurrection.' To be 'found in Him' for acceptance, and to 'know Him' in His sanctifying and comforting Spirit, these were the Apostle's joy, and they may be ours. God, of His free mercy and grace, grant you assurance of a believing interest in Christ, and power to leave all creature ties in His hand!

"After all our knowledge and experience, and the deep convictions of our minds that our dearest earthly blessings must be held with a hand always ready to let them go when called for, when the time for parting seems to come we feel as though some new and unheard of event was befalling us. The lesson which we supposed that we had learnt is brought to the test, and we find that it is *in* and *under* trouble that we make progress in actual submission and conformity of heart to the will

of the Lord. These trials, therefore, are sacred ordinances, in which the design of our Heavenly Father is 'to make us partakers of His holiness.' 'He that hath suffered in the flesh,' St. Peter says, 'hath ceased from sin:' he who, while in the body, endures his trials in the spirit in which, as a Christian, it becomes him, finds them sanctified to the mortification of sin. It rejoices our hearts, my dear Caroline, that God hath heard our prayers for you and your beloved child. May Arthur be restored to full strength again, and give proof that God is with him! I wrote a few lines to him, hoping that he may be led to understand the call of God to him to be a pious child. And may you, and your dear husband, be strengthened with might in your souls to bear whatever trials are now upon you, or may await you in this present world." * * * *

After regretting that he should not be able to write at length, he adopts the saying of an old friend of his own and Mr. Cecil, as expressive of his present feelings:—

* * * * "Rev. i. 9. first clause. 1 Pet. v. 7. Cant. iv. 12—16. Deut. xxxiii. 25. last clause. Matt. xi. 28. These are my later texts. You will see how my mind has been led. And I come to find that the woman of Canaan was one of the first of women, in that surprising strength which the Lord gave to her faith, that He might try it as to the uttermost, for a pattern to all them who should hereafter be brought under the most disheartening discouragements. 'Lord, I believe,' you can both say through grace, 'help my unbelief!' 'Lord, increase our faith,' we must all add. Now this I humbly hope that He *will* do. Oh that those two dear girls with you may have the gift of God, and all your children in due season, and all far and near who are of our blood and kindred! I hope you can now leave yourself for *life* with your blessed Lord, as you were enabled to do for *death* when it seemed as if coming

nearer to you. You have much, my dear Caroline, to live for, if He restore you; and His very restoration of you speaks this language: if your work were done, He would not restore you. But He will give you a lengthened day, I trust, that you may both yourself be fitted, by the sovereign grace of the Holy Spirit, for 'a far more exceeding and eternal weight of glory,' and that you may be a means and instrument of awakening and sanctifying others. Now 'for the morrow take no care,' but to be right with God; and, even in that, dismiss all anxiety. Don't let your mind run out into sanguine plans: mine would, and therefore I know the need of laying a curb on it. Yet I know the value of that 'repairing principle' which God has given to both you and me, if not suffered to carry us away."

This "repairing principle" he had in a large measure in his natural character; and it was strengthened by grace. His faith was simple and strong, and his confidence in the mercy and goodness of his covenanted God unwavering. He had, however, seasons of depression, especially, as we shall see, in his last illness: but these arose, no doubt, in part from the physical effect of disease upon his spirits, and also from the humble view he was led to take of himself; not from any failure in his reliance on the mercy of God or in his grasp of the merits of Christ, as his title to heaven.

"London, *Oct.* 8, 1841.

"God is so dealing with your family and affairs, that it seems a seasonable time to put you and your dear husband in remembrance of those exceeding great and precious promises, by pleading and relying on which, your faith and hope shall be sustained. In the circumstances which attend your present situation—as, whether health and necessary provision will

be such as to enable you to continue where you are?—whither, if you are to remove, you should remove?—what means, further than those which you have already employed, should be yet used to ascertain the will of God?—these are questions, and there are others like them, on which, in childlike simplicity, you may pray; and be assured that when patience has had her perfect work, your prayers shall be answered. 'Crucified to the world'—'Dead to the world'—these are mighty words. Before they can be realized in us, our hearts must undergo many violent *wrenchings*. You have both known some of these; and I doubt not but the Divine life has by these, through the supply of the Spirit of Christ, been strengthened in you. You were ready to say, with Hezekiah, 'I reckoned till morning, that, as a lion, so will He break all my bones: from day even to night wilt Thou make an end of me;' but you were brought to say, 'O Lord, by these things men live, and in all these things is the life of my spirit: so wilt Thou recover me, and make me to live.' But the process of weaning the heart from the creature may become more *gentle and quiet*, yet it must be *continued*. The heart, except so far as it is acting under the power of grace, is putting forth its feelers after this and that creature-comfort; but God in mercy places His servants under dispensations, by which they are, at length, brought to a deliberate and settled conviction and feeling of heart that God in Christ is their only portion, and are enabled to hold their dearest earthly joys as His, and theirs only in Him and for Him. You, dear Caroline, and your beloved husband, have been repeatedly under this process of the Lord with you; you are now under it. May He grant you both the spiritual benefit of His dealings! It is not now the great and strong wind which rends the mountains, nor the earthquake, nor the fire; but it is the '*still small voice*' which follows you with its gentle whisperings—'Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength. Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth

in Thee.' I do augur good to our family; I mean *that* good which is *alone worthy of the name*, from the trials of faith to which various branches have been, and are still, subjected. We may not be able to detect any *special* cause for painful dispensations; but they who live most in communion of spirit with their Divine Master well know that there is always abundant need of these lowering yet quickening medicines: and the more vividly faith sets home on conscience our omissions and failings, in the feelings and acts of love to God and our neighbour, which are bound on us by the Divine command, and enforced on us by the mercies of the Gospel, we shall the more heartily justify God in all His fatherly corrections. 'If we would judge ourselves, we should not be judged.' But we all fail in detecting our sins and infirmities. Our Heavenly Father, therefore, takes us in hand; and that with a most fatherly purpose: for 'when we are judged, we are chastened of the Lord, that we should not be condemned with the world.' Chastening is from the hand of *love;* and scourges are applied to the son whom the Father receives. Sincere desires and earnest prayers, that our troubles and cares may be sanctified to the increase of our deadness to the world and of our faith and hope in our Covenant God, are grounds of assurance that He is graciously dealing with us to prepare us for His eternal kingdom and glory. It is true that misgivings often damp and dishearten the afflicted, especially in dark and cloudy days, when he is trying to plead the promises. 'Who am *I*, that *I* should lay claim to the promises of the covenant, who fail in all things; and come short of rendering the glory due to God, in all the workings of my heart and the actions of my life toward Him and my neighbour? Am I *really* a Christian? Have I ever been grafted by the Holy Spirit, through faith, into the True Vine?' Certainly, the way to God must be cleared for us, by having our hearts sprinkled from an evil conscience, before we can draw near with confidence. But a consciousness of integrity and sincerity, in the midst of often repeated

though disallowed failings, opens to us the full encouragement of the virtue of that blood which cleanseth from all sin.

"We are all desirous of hearing very soon from you again. We cordially join in Mr. Clowes's wishes and prayers, that nothing may befal the dear children, but as it shall be accompanied by evidence of their souls' safety in the Lord. Ever let us keep our eyes steadily fixed on our own and their spiritual warfare, and the salvation of all around us.

"May God our Saviour take you all into His special keeping, and guide and comfort you, by His Holy Spirit, to the glory of God our Father!"

The letter to his grandson above alluded to was the following—an admirable specimen of a simple and affectionate manner of addressing children:—

"LONDON, *Jan.* 22, 1840.

"MY DEAR ARTHUR—

"We have all been very sorry to hear how ill you have been. So we prayed for you. Mr. C. is a wise man, in knowing what medicines to give you; but our Heavenly Father only can make these medicines do you good. And when we heard that He had given His blessing, and that you were getting better, we prayed that you might be made quite well and strong again: but we did not forget to thank Him for having heard and answered our prayers for you. And, dear Arthur, don't forget to be thankful. Why did we wish that you might live and not die now? I will tell you. We pitied your papa and mamma, who love you very much; especially your poor mamma, as she is herself, as you know, so weak that she is obliged to be far from home, and cannot come and see you. Then your sisters and brother, and kind friends at Caistor and here, all loved you, and wished that you might not die, and your dear papa travelled a long way to see you and comfort you. But there was another reason why we prayed to God to spare your life, and let you grow up to be a man. Shall I

tell you what that is? Why, you have a soul, which is never to die. When your body shall die, it will be laid in the grave, and will become the food of worms; but your soul will not then die, nor ever through all eternity. It will leave the body when the body shall die, and will either go to a place of torment or to a place of joy, and stay there till Christ shall raise all dead bodies from the graves; and then every soul shall be joined again to its own body, and they who have done good shall go to heaven, but they who have done evil shall go to hell. Now we pray for your life because we very much want to see that God, by His Holy Spirit, is making you like Samuel and like Timothy. They loved the Word of God. Samuel had only a little part of the Bible in his day, and Timothy had only the Old Testament: the New Testament was not then written: but they both heartily loved and diligently read what they had. *You* have all the Bible; and it will make you 'wise unto salvation, through faith which is in Christ Jesus.' These are St. Paul's words about Timothy. Perhaps you do not quite understand them. Christ came into the world to save us from hell. He is God, and joined Himself to us by being made man. And so He suffered and died in our stead. Now if you go every day in prayer to God, and say from your heart, 'Father, for Christ's sake, who died for my sins, forgive me all my sins, and by Thy Holy Spirit take away all evil more and more from my heart, and make me more and more like Christ my Saviour,' then God will indeed be your Father, and make you a holy and happy child. He has sent this illness upon you, that you may be brought to think on these things. Get often alone, then, and pray that He would help you to give up your heart to Him; for you are not your own; Christ has a right to you, for He shed His precious blood for you. Oh, you would lead so happy a life, and your dear father and mother would so rejoice over you! God help and bless you, Arthur! I have written this to you in love to your soul, and am always

Your loving grandfather,

"Josiah Pratt."

To his little grandaughter, six years of age, he addressed the following :—

"21*st Feb.* 1843.

"MY DEAR JANE—

"I was very glad to receive a note from you. Notes and letters are very useful, you know, when we are not able to speak to one another. They tell us one another's thoughts and wishes as plainly, though not so quickly, as when we are speaking together.

"You tell me in this little note of yours some pleasant things. You thank me for some money, which I gave you in order to shew you my love.* It is pleasant to me to know that you are thankful; and we hope and pray that, while you are thankful to us and to your dear parents, for the love which they and we can shew to you, you will be, above all, heartily and always thankful to your Heavenly Father, for sending His beloved Son, Jesus Christ our Lord, to die for our sins; and for giving us every thing which we need, and especially His Holy Spirit, to teach us and lead us in the way of salvation. Pray often, my dear Jane: pray to your Heavenly Father for the pardon of all your sins, for the sake of Jesus, who suffered for them. Pray to Jesus, who loves children, and will pray for them to God His Father, if they will ask Him; and happy and blessed will those children be for whom Jesus prays! Pray also to the Holy Spirit, to make you feel your sins, and your need of pardon through Jesus Christ; and to help you to understand and feel what you read in the Scriptures, and are taught by your dear papa and mamma.

"You tell me also in your note that you write to thank me for what I gave to your brother and sister, because they are too little to write for themselves. This is just what brothers and sisters should do for one another. You will always, I

* He had divided a sum bequeathed to him equally among all his grandchildren.

hope, help one another in every thing which may be in your power. Be kind and loving, as Jesus is to you, and pray for one another, that you may be a family of love.

"God bless you, my dear Jane, and make you like Samuel in the Old Testament, and like Timothy in the New! Your mamma will tell you where to read about them.

"I am ever

"Your affectionate grandfather,

"JOSIAH PRATT."

The visitations of the Divine hand, before mentioned, impressed on Mr. Pratt's mind the propriety of setting apart special seasons for family humiliation before God, and for intercession and thanksgiving on behalf of its various members according to their peculiar circumstances. He had adopted this practice himself many years, and recommended it to each of his children as they settled in life. The day which he chose was, the Friday before the Sunday on which the Lord's Supper was to be administered: and he adopted, at the same time, the practice of abstaining partially from his "usual food, so far," as he used to say, "as to remind us of the duty and fitness of approaching the sacred ordinance in the true spirit of humility and repentance, and with renewed hold by faith on the merit and grace of our blessed Redeemer."

He considered that the superstitious use or rather abuse of Fasting formed no valid argument against the proper observance of a practice, of which our Lord Himself set us an example, and which He recognised as a duty of His followers.

At the beginning of the period embraced by this Chapter, Mr. Pratt had completed his 70th year: and

though, in writing from Highgate of his own and Mrs. Pratt's health about that time, he says, "We are both increasingly sensible of the infirmities of age," he is able, however, to add, "We yet have abundant cause for thankfulness;" and then gives no very insignificant proof of the vigour of his constitution for such a time of life;—"A few days ago I walked ten or twelve miles, and to-day I have walked from London."

But every year began now to remind him more than ever, that life must soon close and eternity open upon him. It is instructive to observe the humility and watchfulness, with which he marked the years as they passed. On the 21st of Dec. 1839, he writes to his son:—

"I am writing on my birth-day, when I enter my 72d year—a monument of mercy! Spared, when I might have been justly destroyed, thousands of times; and still living far beneath what I ought to be, and might be, if faith drew out of the fulness of our Great Head that supply of His Spirit which he is ready to bestow."

A year and a half later he writes again:—

"I feel very sensibly the progress of years. This 73d year is making more rapid inroads on my strength, than any other which I remember. * * * * As death and judgment come near, and are presented to me at times with a more realizing power, the remembrance of former grievous sins and the sense of present omissions and short-comings drive me more simply to the Cross. Pray for me, dear John, and pray for Josiah and yourself, that we may be 'fervent in spirit, serving the Lord!' Oh that we could feel habitually the value of a single soul—of every sermon—of every hour—of the precious blood shed for sinners!"

At the beginning of his 74th year he writes:—

"The last year has made inroads on my constitution which warn me to expect the natural course of things." But adds:—"For a long life of unusual freedom from acute and weakening disease, though carrying with me almost always some troublesome infirmities, I have great reason to be thankful. And so I have for merciful deliverances in imminent dangers."

He then narrates a special deliverance which he had just experienced, from an accident which might have proved of the most serious nature:—

"On the 30th of last month [Dec.] I had a narrow escape from broken bones, if not from immediate death, in walking into a vault in St. Stephen's, which had been opened and inadvertently left uncovered. I fell in up to my arm-pits nearly, and was stopped by some steps; but mercifully escaped all serious mischief, though I was greatly shaken by the fall. God be praised! You must, yourself, have encountered many manifest, and perhaps more unseen perils, in your precipitous climbings and descendings, but God has sent His angels to your aid: for that is still true concerning those who truly commit themselves in all their ways to the Lord—'He shall give His angels charge over thee to keep thee in all thy ways.' We have no promise of exemption from all evil occurrents; but if any are permitted to befal the true servant of God, he knows that they are under the special direction of His Heavenly Father's hand, and such as he knows are, in their circumstances and consequences, for his greatest good."

The same year he writes again in the same holy frame of mind:—

"We, your father and mother, have many loud calls around us to prepare to leave the world. But age and its growing infirmities, with the separations of our children from us, and

the snapping of those bands which seem to tie us down to the world, do not, of themselves, raise the soul to heaven. There must be actual flowings of grace from Him who giveth more and sufficient and seasonable grace. Pray for this on behalf of your old parents, that, while the outward man decayeth, the inward man may grow stronger and stronger, and while things around us are saying 'Arise, this is not your rest,' we may have grace to obey.

"Pray for us, that our numberless sins and failings may make us to 'go softly' down to the grave, while our hearts are cheered and assured of acceptance in the Beloved, and feel the sanctified benefit of all the Divine dealings with us and ours."

Mr. Pratt's last visit to his native place was on occasion of the death of his only surviving sister,* Mrs. Simcox, in the 77th year of her age. She was the widow of George Simcox, Esq., a man well known, and highly esteemed as a magistrate, and the active promoter of good of every kind in the town of Birmingham. Mrs. Simcox died on the 28th of April, 1843, having outlived her husband and all her eight children, except the youngest. Mr. Pratt went to her funeral, taking with him one of his daughters, who describes the solemnities of the occasion in a letter written to her friends at home on the following day. After mentioning the previous circumstances, she goes on to say, "We all gathered together, the whole party and household, to the number of twenty-seven, for my father to address them and improve the solemn event. He began by giving out the hymn. It is a hymn of Dr. Watts's, which begins, 'Give me the wings

* An Obituary of another sister, Charlotte, who died in 1832, is given in the Appendix, from the "Missionary Register" of that year.

of faith to rise,' and then chose 1 Thess. iv. 13—18 to ground his remarks upon. On beginning the passage, and reading 'concerning them that are asleep,' he was so overcome that he was obliged to pause for a minute or two; and when he could speak, he said that it was the remembrance of one whom he had known and loved for more than seventy years that caused such emotion, and hoped he should be excused for not being able to command his feelings. After making a general exposition of the passage, he gave a brief view of his sister's life—of his own early religious intercourse with her, when his mind, at the age of seventeen, became religiously affected, and the comfort and help she was to him in directing him forward—of her steady and consistent religious profession in the various stages of her life, and under the numerous trials and domestic bereavements which fell to her portion—and the example which she has left to all to follow her steps if they ever hope to attain to that life upon which she has now entered. In the end, he spoke of the voice with which this event appeals to all regarding the state of their own souls, and how important it is that we should not let it pass without a serious inquiry as to the benefit we receive from it."

He writes afterward to Mrs. Pratt:—

"All is now at rest and in silence, but has a loud voice to you and to me, my dear love. May the free and sovereign grace and mercy of the Lord greatly quicken our souls; and may this dispensation be made a blessing to all, old and young, who are now assembled here to mourn over and to bury our sister!"

In the autumn of 1843, he and Mrs. Pratt spent a few weeks at Hartfield in Sussex, the living of his brother-in-law, the Rev. John Jowett. Here they passed the forty-sixth anniversary of their wedding-day. In the following reply to one of the various letters of congratulation which they had received from their children upon this happy occasion, we see the same blessed preparation of heart for that great and happy change which he was soon to undergo. It is addressed to his son and his second daughter, who were then in town. Similar ones were addressed to his other children:—

"Your mother unites with me in accepting and heartily thanking you for your wishes and desires that God may grant us many happy returns of our marriage commemoration."

But, as if conscious that "*many*" returns of the day could not occur to one of his advanced age, he adds:—

"I say 'accepting,' for we do this as a token of your love; but our calmest thoughts and feelings lead us to value most of all that interest which we trust and believe that we possess in the prayers of all our children, that now—when we are old and grey-headed, and flesh and heart begin to fail, and conscience testifies of broken vows, and unfruitful lives, and neglected opportunities—we may have the witness of the Holy Spirit with our spirits, that we are labouring to 'walk in the light, as He is in the light,' and that 'the blood of Jesus Christ cleanseth us from all sin.' Let us pray for one another, that we may all live in the realizing view of death, judgment, and eternity: and may you all particularly bear us in mind before the Throne of Grace, that the special supplies of grace which our growing infirmities need, may be ever mercifully granted to us. Memory

fails, the perceptions are more dull, the affections are less lively, more effort is required to break through the sway of the senses, we are 'afraid of that which is high, and fears are in the way, and the almond-tree flourishes, and the grasshopper is a burden, and desire fails,'—all which should speak loudly to us that we are going to our long home, and that the mourners will soon go about the streets, testifying that the places on earth which have known us shall know us no more.

"On grace, therefore, on sovereign and almighty grace, we lean; and we desire our dear children to remember, that we count it an evidence of their enlightened and special love when they pray for us, that, as flesh and heart shall continue to fail, our God, our reconciled Father in Christ Jesus, would take us up, and be the strength of our hearts, until the conflict is over, and then be our portion for ever.

"In return, we shall not cease to pray for you, as we habitually do, family by family and one by one, that each may 'stand perfect and entire in all the will of God;' that those of you, in particular, who are put in trust with the ministry may 'meditate upon these things, and give themselves wholly to them, that their profiting may appear to all;' and that all the others, like Levites helping the priesthood, may remember that every one has a place assigned in the work of the Lord.

"Oh for more supplies of grace out of the fulness which is treasured up for the Church in its Great Head! that we two, leading the way, the younger ministers following, the female helpers lending their hands, and the thirteen grandchildren in due time (with any who shall be added) called into service, may all at length meet before the throne of God and of the Lamb!

"We are ever, my dear children,

"Your affectionate parents,

"Josiah Pratt.

"Elizabeth Pratt."

His correspondence of the following year, the last

of his sojourn upon earth, opened with an almost prophetic intimation of his approaching end. "Old age," he tells his son abroad, "threatens to pull me down." "Oh! pray for me," he writes a fortnight later, "that this may be a year of constant maturing for that world, on which I must very soon enter." At an intermediate date he writes:—

"The time for action has greatly passed away, and is still swiftly passing. * * * * Most blessed will this season of my life be to me, if our compassionate Saviour shall be pleased to grant me a larger measure of His grace and Spirit, that I may sink deeper in self-loathing and hatred of sin, and grow strong and vigorous in the exercise of faith and grateful love. Pray for me, dear John, and for your dear mother, that the special wants and failings of old age may be supplied out of Christ's fulness, and all our sins forgiven, and we ourselves, while we are compelled to say 'My flesh and my heart faileth,' may be able, with firm and growing confidence, to add, 'But God is the strength of my heart, and my portion for ever.'"

And in March, he observes to the Bishop of Calcutta, in a letter which we have already quoted:—

"Your reference to dear Father Scott's accustomed saying, 'I wish *to end well*,' awakens in my mind the solemn thoughts of approaching judgment. * * * * Pray for me, my dear friend, that, through sovereign grace and mercy, I may indeed *end well*. My bodily infirmities have of late increased much upon me, and compel me to withdraw from almost all active service in various Societies, that I may spend my remaining days and strength in pastoral labours at home."

At the commencement of the year 1844, he was obliged to make a change in his daily habits, which, while it indicated a failure in bodily strength, reveals

his continued perseverance up to this time in that habit of early rising, which was doubtless one cause of his retaining such a degree of vigour and activity to so great an age.

"My old friend, Dr. Farre," he writes, Feb. 10, 1844, "who considers my case symptomatic of debility and exhaustion, has prescribed more sleep. I gave up, in consequence, this morning, for the first time these many, many years, my system of rising punctually at six, and take eight hours bed, at present from eleven to seven:" and then he adds, "I find this likely to derange my habits of mind, for some time at least; but may perhaps change in the summer from ten to six, the main object being to secure longer rest to the weakened frame."

This Chapter may be appropriately closed with a letter from Mr. Pratt to Mrs. Townsend, daughter of the late Rev. W. Jesse, his first Incumbent. It will be read with additional interest, after the following extract from a letter of Mrs. Townsend's, transmitting a copy of Mr. Pratt's to his eldest son:—

"Thorpe Rectory, near Newark, Notts, *Oct.* 4, 1846.

"Your father was indeed an '*old friend.*' When I was very young—say about twelve or fourteen or fifteen—I was not in a state to value, as I ought, his religious state of mind; but I can tell you that my recollections of him, at the age nearly of sixty-five, are very delightful to me. He induced me at that early period of my life, when he was Curate to my father, to leave off slave sugar (indeed, there was then no other sugar), to decrease the demand for Negro slaves from Africa, and that we might not partake in other men's sins. * * *

"I used to take great pleasure in his conversation, and in the interesting stories he told me. I remember that he gave me a Book full of Wonders: but when at a distance from West Bromwich, he recollected something was wrong in the volume; and on his return to my father's house he sat down, with anxiety, to tear leaf after leaf out of the book, of that which was amiss. Would that this could be done, before they go to press, to all the publications that may hereafter reach the eyes and the hearts of the young.

"In 1796, I remember, he kindly gave me Rousseau's and Martyn's 'Botany,' encouraging me to pursue that study as well as gardening, in which he used to assist me: and I can see him now, in my mind's eye, assisting me to carry a large heavy turf full of wild anemonies to place in my own garden. As a Curate, assisting my father, sometimes at Dowles and sometimes at West Bromwich, he was much beloved by my father.

"I remain, dear Sir,

"Very truly yours,

"Lucy Townsend."

The following is Mr. Pratt's letter, a copy of which Mrs. Townsend transmitted:—

"London, Finsbury Circus, *July* 29, 1844.

"You take me back forty years, my dear friend, as the time during which we have been known to each other; but I must take you back about ten years more; for it is nearly fifty years since I became your father's Curate,* and you were shooting upward with what we should call, in these days, a 'railroad rapidity.' I heartily respond to your declaration concerning the whole period. 'God's patience with me in that time is wonderful!' May His grace abound toward us, and toward

* A slip of memory: it was over fifty-two years, as appears by the letters of orders, still in possession of the Editors: see p. 8 above.

all who are dear to us! Many and sore troubles we have seen, and many and great blessings we have been entrusted with; but we must both say, 'Enter not into judgment with Thy servants, for in Thy sight shall no man living be justified.' 'If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared.' As we draw near to the grave, and to the searching day to which it will bring us, let us seek more clear and undoubted testimony that 'the blood of Jesus Christ cleanseth from all sin, while we walk in the light as He is in the light.' When we can get a glimpse, in their true light, of the countless omissions of the thoughts, designs, and acts of love which we have all our life long owed to our God and Saviour, and to one another for His sake, there can be no rest for the soul but in boundless mercy through boundless merit! May that boundless mercy rest on you and on me, and on all our dear friends. Oh let us *cling to Christ!*

* * * * * * *

"The notion of the Church Missionary Society giving up New Zealand must have originated from the course which the Society will naturally adopt, whenever our Lord shall so far honour it as to make it instrumental of gathering settled and enlightened congregations from among the heathen, and they become united and governed under the Episcopal Government of godly men: then will the Society naturally push further into the wilds of heathenism, and continue to repeat this progress till it finds no such wilds to break up.

"Mrs. Pratt and my family unite in very kind regards with, my dear Mrs. Townsend,

"Your old friend,

"Josiah Pratt."

CHAPTER XX.

1844.

LAST ILLNESS AND DEATH.

We have already seen that Mr. Pratt's mind had been for some time past drawn to the contemplation of that solemn event which was to remove him from this scene of labour and suffering to his eternal rest. The following narrative of the last weeks of his life, drawn up by his eldest son, from *memoranda* written at the time, is a faithful relation of his views and feelings during that solemn period.

During the last year of his life, ever since he wrote the letter to his children on the forty-sixth anniversary of his marriage, he was, as all his friends thought, visibly declining: he became almost inaudible in the pulpit, unsteady in his walking, and generally weaker. Whenever tidings reached him of the death of any friend, he made a self-application of it, and seemed to consider it as another call to prepare. And in connection with these forebodings, it may be further stated that he began to speak much and very humbly of his past life. He told me one day that he could see a great mixture of motives in many of his performances. On another occasion he remarked that persons sometimes spoke of his labours with a commendation which they did not deserve, for that God had so constituted his mind, and had so ordered the

circumstances of his early life and education, that labour was less an effort to him than it would have been to others—nay, was pleasant; but that such an one (naming a much valued friend) was an angel in comparison with himself. The thought of sin, and particularly omissions of duty, often troubled and depressed him: he said that when he read those injunctions of Timothy: "Do the work of an evangelist, make full proof of thy ministry," he felt ashamed and confounded. My dear mother at such times directed him to the Saviour; and on one occasion reminded him of "Christian," who felt his burden intolerable till he got a view of the Cross, when his burden fell off. He seemed, however, afraid of making too light of sin, and of making a presumptuous use of his privilege; and wondered how persons, not remarkable for their Christian consistency, could exhibit such confidence of their acceptance. His feelings on this point seem to be well expressed in those words, "That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." Ezek. xvi. 63. He was reminded how God had blessed his labours, and how he had delighted in His service, as an evidence that he was a true servant of God. These facts he admitted, but thought that they only aggravated his unfaithfulness, and he could not derive from them any confidence of his state. He was told that his reasonings rather savoured of self-righteousness and an endeavour to be satisfied with himself: at

which he started, and seemed then to derive some comfort from the simple view of Christ. But he was evidently subject to great fluctuations. In connection with this trait of his mind it may be mentioned, that he became increasingly anxious to do all that he could for the spiritual welfare of his Parishioners, especially in visiting the sick.

About the month of June, his increasing feebleness became more apparent, and by the advice of his medical friends he was taken into the country. He spent about three weeks at Southborough, in Kent; thence he removed to his brother-in-law's at Hartfield, in Sussex, and returned home early in July, refreshed, but not essentially improved in health. He remained at home till the 6th of August, having preached three times during the interval: the last sermon was preached on the 4th of August, from 1 Cor. x. 11—13, part of the Epistle for the day, and was very characteristic of his state of mind as above described. He then removed to Clapham for a month; but before the close of the period he was seized, on *Friday*, August 30, very early in the morning, with an attack, by which the left side and leg were for the time quite disabled. As my dear mother was attempting to raise him (for he had fallen on the ground) he said, "I wonder whether this is paralysis; it is a warning:"—adding, after a short pause, "the will of the Lord be done!" He recovered the use of his limbs, however, so rapidly, as to be able to walk down to breakfast, and afterwards to the carriage which conveyed him home. The next ten days he was so far himself again, that he paid at

least five visits to sick persons, one of which was at St. Thomas's Hospital, a distance of above a mile, from whence, however, he was compelled to ride home. He likewise attended his own Church on two Sundays, both morning and evening, though without taking any part of the duty; and on the first of them, being the 1st of September, he attended the Lord's Table. On *Tuesday*, Sept. 10, while dressing, he fell, and was similarly affected as before, at Clapham; the left arm also gradually became paralysed. He never again recovered the power of the left side. After cupping, he was removed to his bed, from which he never more rose. It is a great mercy that his mind was not affected by the stroke, and that, though his powers of speech were somewhat impaired, he was able to express himself intelligibly. On *Wednesday* morning, Sept. 11, I had some conversation with him, in which he spoke in a depressed way of his own spiritual state. He spoke of grieving the Holy Spirit; and said that he could never reconcile to himself the spiritual joy and confidence which some persons express, with the continual proneness of the heart to return to sin, after confessing and lamenting it, and resolving against it for the future, and then yielding again and again to the very same temptations. After dwelling on this subject for some time in reference to himself, he was urged to look off from himself, and more simply and entirely to Christ—to leave the reasoning part of the subject, and to come to Christ as the very sinner which he thought himself to be: that these are painful views of ourselves, which a survey of the past

furnishes; but they are very salutary, and intended to lead us to look more entirely to Christ as our All in All. My father said, in the course of the conversation, "God always deals with us as we deal with Him." "Generally," it was replied, "but surely not always, even as to comfort." My father answered, in a firm decided tone, "As a general rule, I believe it is so." He was reminded that God is a Sovereign, and will dispense His favours as He sees proper; and that if he sought for comfort in the right way, no doubt but he would obtain it. The penitent thief was quoted, and it was observed how he had spent a whole life in ungodliness, and yet received such a remarkable word of comfort at the close—"To-day shalt thou be with me in paradise!" To which he replied, "I speak in reference to professing Christians." After some further conversation of the same nature he was reminded, that, although painful, it is at the same time cause of thankfulness, to be brought to feel sin in this way; as, owing to his life having been laboriously spent in his Master's service, his temptation would rather have been to self-dependence. In the course of this interview I read to him the 40th Psalm, on his asking for the Psalm beginning "I waited patiently for the Lord." On *Friday* morning, Sept. 13, he said to my dear mother, "My disease makes my spirits weak; this is the tendency of it." She said, "'My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.' Is he not *your* portion?" He replied, "I desire to have no other portion. I wish all who have heard my living voice, to hear my

dying voice calling them to Christ." He added, with much earnestness, "I charge you not to quench the Spirit's influences; we are very apt to grieve the Spirit of God, and thereby lose much of our spiritual life; for He is the Lord of life in our souls, and by Him we come to Christ."

In the afternoon my sister Charlotte returned home, on a special summons, from the country. He was much overcome at the sight of her, and the following conversation ensued. While she was speaking to him on the state in which she found him, he interrupted her by saying, "You must not think of your father but as a poor miserable sinner, lost and undone but for the merits of his God and Saviour. On this very bed I have had great exercises of mind: such views of the responsibilities of my office, and of my own deficiency, short-comings, lost opportunities, that I have been almost tempted to doubt whether I am His servant!" She said to him, "But I hope, now that you are laid here, God comforts your heart." "I wish to have no comfort," he replied, "but that which springs from an assurance that I have an interest in the Covenant of Christ Jesus to penitent sinners." She said, "That is the comfort that I mean; and have you not had that now?" "Yes, I have; and He gives me perfect peace," he replied. She said, "And He lays beneath you His everlasting arms?" and he answered, "Yes, He does indeed!"

Saturday, Sept. 14*th*—Early in the morning he called my sister, and said, "Bring a pencil and paper: I wish you to add something to the daily family prayers

for me, and I will tell you what to say while you write it down." He then dictated the following petitions:—

"Thou knowest, O Lord, our peculiar trouble at this time. Thou hast laid Thy hand on him who has been long accustomed to lead our minds in their daily approaches to Thy Throne of Grace; but Thou hast been pleased to lay him upon a bed of exceeding weakness, and he desires now by our mouths to pour out his petitions before Thee, and we humbly and heartily desire to plead for him in the name of Thy dear Son, Jesus Christ our Lord.

"Our dear father feels the greatness and glory of the office, to which Thou hast called him for many years; and as he approaches the time when he knows that he must give an account of his stewardship to his blessed Lord, he feels and laments numberless opportunities of speaking for Him and labouring for Him, which were neglected, or superficially embraced. He casts himself entirely upon the atoning sacrifice of Thy beloved Son, and prays that the Holy Spirit may witness to his heart the virtue of that atoning sacrifice in answering for him the condemnation of the Holy Law; and he pleads before Thee the perfect obedience to the Law of Thy Son our Saviour even unto death, as the only ground of title unto life everlasting.

"We pray that Thou wouldst fulfil to him those blessed words which Thy holy Lawgiver uttered over Israel, 'The eternal God is thy refuge, and underneath are the everlasting arms. Israel then shall

dwell in safety alone, O people, saved by the Lord, the shield of thy help. O let that blessing, that Aaron and his sons were directed to pronounce upon Israel, rest on the head of our dear father: 'The Lord bless thee, and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace.' "

He then dictated the following words, in which he desired the prayers of the congregation :—

"The Minister of this parish, who is suffering under great bodily weakness, earnestly requests for himself the prayers of the congregation, that the Lord would be graciously pleased to restore him to the exercise of his ministry, and make him instrumental of bringing very many more of his dear parishioners to the saving knowledge of Christ, as their only atoning sacrifice and righteousness before God; and to entire reliance on the life-giving, renewing, and sanctifying power of the Spirit, to render them meet for the kingdom of heaven."

On my coming into the room afterwards, he wished me to read the foregoing form for requesting the prayers of the congregation, which I did; when he added, "I wish that to be considered as my testimony against the mischievous doctrines of those deluded men who are threatening the vitality of the Church, and as conveying to the people the doctrines which I feel to be most precious to my own soul at this time. I feel that all must be ascribed to the free love of God —to His election of us. Where St. John speaks of

the love of God, he means to speak of His election of us; though I would not say this to any one's discomfort."

I observed, "You must have been very glad to see Charlotte:" he replied, "Yes; but I am glad to see all your faces; every countenance is a comfort to me; they are all as the faces of angels." In the course of this afternoon he thought much of friends, and named some of them; among others, the Ladies of the District Visiting Society: and he saw two or three friends, including his brother-in-law, Mr. Joshua Jowett, to whose family he sent the following affectionate message: "Remember me to your dear wife, and all your dear children: God bless them all! I hope they will, every one of them, give themselves to Him. Let them be very zealous in living close to God; watchful against the enemy and this evil world." He expressed a wish to see every one who called,—"that I may say something for the good of their souls."

Dr. Farre saw him this evening, for the first time. He intimated to me afterwards, on my questioning him, that my father's state was "critical," and prohibited his seeing friends. On learning this prohibition, he charged his family that no one should be permitted to leave the house without being told, that he earnestly requested their prayers for the presence of the Holy Spirit in his heart, to witness to him that he was accepted in Christ. He asked what the Doctor thought of his case, and was answered that he said but little; on which he observed, "Ah; he thinks

the case desperate!" While watching by him this afternoon, I had some conversation with him about my brother John. His feelings were much moved at the recollection of him; and on recovering, he said, "Tell him that the course in which he has been led, and the grace by which he has been sustained, have been a great comfort to me."

On *Sunday, Sept.* 15, in the afternoon, Dr. Farre paid him a short visit, but left him with a text upon his mind, to which, with the anecdote accompanying it, he afterwards referred with much pleasure. On learning from my father how he felt, the Doctor said: "My youngest son is now seven years of age, and he said to his mother one day, 'Well, after all, I think I will be a preacher.' 'And what shall you preach about, my dear?' his mother said. 'God is well known in her palaces for a sure refuge,' was the answer:" with which the Doctor shook hands with my father, and retired. My father seemed animated with the subject, and said, "If the sermon is as good as the text, it will be a capital one:" and when I came into the room he said, "How wonderfully the providence of God works; He permitted that little child to say a thing which quite came home to my heart, and will probably be the comfort of many others."

Monday, Sept. 16—One of my sisters was sitting by him quietly for some time this morning, after which he remarked, "We must not think of heaven as a place where there is nothing to do. There will be service for God there; but it will all be holy. Oh, if I may but be a hewer of wood in the spiritual temple!" and,

on her referring to the freedom from sin as a hindrance, he repeated with great emphasis—

> "O glorious hour! O blest abode!
> I shall be near and like my God:
> And flesh and sin no more controul
> The sacred pleasures of my soul!"

He asked to have the first chapter of the Revelation read to him. On hearing that part which describes the Apostle's feelings when falling at the feet of the angel, my father said, "The first sight which a pure and holy being has of the Saviour must be almost overwhelming!" He went on in the same strain, expressing his desire that he might enjoy that sight,—that the Lord would prepare him for it. On the remark being made, "A sense of His presence here is a kind of foretaste of it," he replied, "Very weak." Referring again, in the afternoon, to the subject upon which he had dwelt in the morning, he said to my dear wife, "Perhaps the Saviour has some work for me to do in heaven, which I was not willing to do on earth. There may be hewers of wood and drawers of water there: if it is so, I shall be most thankful to be one of them." "Yes," she replied, "the lowest place there will be abundant happiness;" to which he fully assented.

On *Tuesday, Sept.* 17, the Service for the Visitation of the Sick was read to him, to which he listened very attentively, frequently responding with an impressive "Amen!" and solemnly enunciating after the Creed, "All this I stedfastly believe."

Wednesday, Sept. 18—After a restless night, op-

pressed with a sense of inward heat and suffocation, at six o'clock in the morning he desired to have the 22d chapter of the Revelation read to him, saying to one of my sisters who was sitting by him, "I want the water of life abundantly. I take large draughts of *this* (alluding to the water which was continually given to him, to allay his thirst), but they are not satisfying. Oh, pray for the Holy Spirit to be poured out abundantly on my soul!" An hour after, he wished to hear it again; and when the 17th verse was read, "The Spirit and the bride say, Come: and let him that heareth say, Come: and let him that is athirst come: and whosoever will, let him take the water of life freely," he said feebly, "I—*will*—*come*—and take freely—of the water—of life—for my soul's preparation for the eternal life—asleep in Jesus!—dying in Christ!—falling asleep in Jesus!" He dwelt very much upon the 1st and 17th verses of this chapter to-day; and after hearing them again, he said, "The solace of all woe!—the joy of eternity!—Oh, my soul longeth for one draught of that water, clear as crystal!" raising his hand solemnly at each of the above pauses.

This day he asked me, if there was any thing particular in the parish. I told him of various sick persons who were then under visitation: he inquired about several particularly, and added, "Prosecute your work with the poor." He then took firmly hold of my hand, and, looking stedfastly at me, said, "I pray God, Josiah, to make you a constant and faithful witness for Christ: be instant in season and out of season: pray much: walk closely in communion with

God." He kept hold of my hand, and, when I was leaving, he re-called me, again took hold of me, and looked at me without speaking.

Thursday, Sept. 19 — Being desirous of seeing certain friends, but reminded that he was prohibited by the physician, he said, "But I want to do what it becomes me in this situation—to warn others—to reprove others—to stir up others."

This morning we received from Norwich a supply of grapes, and a note from my sister Caroline, in which she expressed her affectionate anxiety to minister to his comfort, and a hope that this present might suggest to his mind a new topic of consolation,—quoting the following passages relating to the fruit of the vine. "I am the Vine, ye are the branches; abide in me and I in you:" and, "I will no more drink of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." She also reminded him that it was Christ's own given emblem of His precious blood, in which might we all, through infinite mercy, be washed! Her message was read to him, and it drew tears from his eyes; though he said nothing till he was asked, while taking some of the grapes, whether they were nice; when he replied, "Every thing is nice that comes from the hand of love, and *these* come with a *sacramental signification;*" and he afterwards often alluded to the emblem with comfort.

A little while after this, he asked for the passage about David's three mighty men, who went through the host of the Philistines to bring him water from the well of Bethlehem, to which he very often afterwards

referred when refreshing himself with a cooling draught of water. At the same time he was reminded of the Spiritual Rock which followed the Israelites through the wilderness, 1 Cor. x. 4; when he remarked, "Whence we may gather, that Christ was an ordinance to them all through the wilderness. They actually had that sacrament in their consecrated water; and Christ, the heavenly manna, was living bread to their souls." He afterwards spoke with reference to his own meditations, as "delightful views of what will take place as soon as we set foot in eternity—water of life —the throne of God and the Lamb—all through the electing love of God!" When he looked off from himself, the free actings of his faith were very observable. In the evening of the same day some of the family sang some hymns in his room, by his desire, beginning with "Oh come, Thou wounded Lamb of God!" which was proposed by himself. "Raise your triumphant songs," was then suggested; but my father said, that he would rather have something of a more penitential kind. "When I survey the wondrous Cross" having been proposed, he said, "We cannot do better." He seemed much to enjoy the singing, and attempted to join, though in a feeble, broken voice. It appeared afterwards that he supposed it to be Sunday evening; and from the failure of memory he was continually mistaking the days. After this he said, "A sick chamber is a place for faith; if you have not faith, you had better not come here:" and then alluded to a well-known work, lately published,

on the sick-chamber, as being "so cold and unchristian, with no reference to the Atonement."

Friday, Sept. 20—This morning, my father having been told that we should be writing to my sister and brother-in-law in New Zealand, and asked whether he had any message to them, he said, "Describe how I am lying here; that that limb will probably go: it may recover: I may have the use of it partially for a time, but it is not at all certain: that while I am so debilitated in the leg and arm, I must cease all public activity. I am very heartily glad that I have been drawn into activity so many years, and wish I could continue to the end; but the will of the Lord be done! Tell Sampson and Marianne both, that I have never ceased to pray for them by name. Tell Emerton * that I remember her in my prayers by name, and the children name by name; and I bless her for all the kindness that she has shewn to Marianne, and for the comfort that Marianne has had in her: and I hope Marianne feels the comfort of the text which I gave her—'I will hope' in the Lord 'continually.' It is marked in my Bible."

This morning Mr. T. Simcox Lea went up to see my father, and was much struck with his altered appearance in consequence of this illness, and thought him sinking fast. He spoke in a very humble strain of his own feelings, and state, and past course; and spoke with animation to Mr. Lea about his future course of

* A faithful old servant in my father's family, who had nursed Mrs. Kempthorne from her birth, and accompanied her to New Zealand.

life, improving his means of usefulness—his influence with others. This was all in a very low tone of voice, from his great weakness.

Saturday, Sept. 21—My dear father sank so much, that he appeared almost going. My uncle, the Rev. William Jowett, called and saw him for a few minutes, and said little, but left with him the text—"God be merciful to me a sinner." My father afterwards spoke of this text with pleasure. In the evening of this day of extreme exhaustion, the following conversation passed between him and one of my sisters who was fanning him, as we were often obliged to do. He said, "My life seems divided between bodily and mental anguish. The bodily is very much alleviated by the bountiful goodness of God, in providing such kind friends and helps." He paused awhile, and she replied, "And I hope God comforts your soul to alleviate the mental anguish?" "Yes, I think He does," he said. She added, "When you were lying still so long this morning, I hoped God was speaking words of peace and comfort to you." "Yes, I think He did," he answered: "nothing but a revelation from God can make me say I am a pardoned sinner, prepared for eternal life." "Do you long for heaven?" "Yes, indeed I do, if I can but feel prepared: Oh what a song shall I sing then! Glory to God in the highest! Everlasting thanks to Jesus!"

He spoke much to-day of his wish, that we should all partake of the Lord's Supper with him on the morrow.

Sunday, Sept. 22—On my mother asking him how he felt, he said, "How do you mean, my mind or

body?" She said, "I then meant, were you more comfortable in your bodily feelings" (for he had been very restless in the night from heat and thirst). He said he was easy; but added, "I deeply feel, that all these kind attentions to the body will not be needed long. I thirst and am refreshed, but soon I thirst again: but it will soon be over. The body is of no consequence. It is the importance of the life of the soul that I wish to impress upon you. The immortal life must be sustained. I more and more feel the importance of living near to God, and seeking the quickening influences of the Holy Spirit." This afternoon we all partook of the Lord's Supper with him.

Monday, Sept. 23 — Mr. Bickersteth's name was announced, and my mother came up to see if my dear father could bear a short visit from him. He said, "Yes, I should like to hear his voice; it will refresh me." Mr. Bickersteth came up, and my father put out his hand to shake his, while Mr. Bickersteth said to him, "My dear Mr. Pratt, the Lord is good—a stronghold in the day of trouble." My father expressed his feelings in so feeble a manner, that Mr. Bickersteth could not hear his observations, till one of my sisters, who was accustomed to his weak voice, repeated them as he uttered them. They were mostly of that humble, self-abasing character, which was such a prevailing feature of his mind. He mourned over his distance from God, and said, among other things, "The reason that I cannot now always feel that God is mine and I am His is, because I did not come to

Him before, as I ought to have done. I now feel that all my prayers in health were of a very superficial character. All my support is in the publican's confession, 'God be merciful to me a sinner!'" Mr. Bickersteth spoke much to him on looking *from* himself *to* Jesus, who has made our peace with God, and reconciled us to Him with His own blood: and quoted many encouraging texts, to which my father listened with all the teachableness of a child. It was quite striking, to see the two experienced Christian friends and brother-ministers taking, as it might be, their last farewell of each other. Mr. Bickersteth reminded him, however, that he had himself been laid aside with a somewhat similar attack, and had recovered, and he trusted God would raise him up also. But my father pointed to his arm and then said, "Look here; here is an arm *gone*, and a leg *gone!*" To my mother, who went down stairs with him, Mr. Bickersteth stated that he was quite delighted with his interview, and said that Mr. Pratt was just in the state of mind in which he could wish to see him—just that in which an old veteran should be; and added, that he was regarded by all as a father in Israel.*

* Mr. Bickersteth, in his Funeral Sermon, remarks of Mr. Pratt:—"He was always moderate in his expression of his own religious feelings, and afraid of uttering a word more than his conscious experience at the moment would strictly warrant. Of this measured and cautious disposition in regard to his language he gave very remarkable instances in his *last days*. He had joyful and even triumphant feelings, yet when questioned he would not testify it, but repeatedly answered, 'If I were to say more than I do, I should be deceiving you,' &c."

In reference to the prayer of the publican, I may here mention, how strikingly the circumstance of its now being often on his lips illustrates a remark of his own, in a sermon preached by him in 1829 at St Lawrence's, and with which we have been favoured by one of his old attendants; who writes, "Ever since his illness I have had upon my mind one of his own sentiments delivered in one of the valued sermons at St. Lawrence Jewry, one Wednesday evening in 1829. 'Growth in grace does not consist in laying aside the prayer of the publican, but in crying with ten thousand fold *more earnestness than ever*, God be merciful to me a sinner!'"

This week most serious and distressing symptoms appeared in the case, which much increased his sufferings. He mentioned to me one day that he felt his situation very humiliating. I told him that it was probably designed of God to perfect his patience, and quoted, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing;" in which he most heartily acquiesced, and prayed for grace to be patient.

Tuesday, Sept. 24 — In the course of to-day, my father heard an affectionate letter received from one of his brothers in the country, in which he alluded to some circumstances connected with their father's death, and mentioned his enjoyment, in his last illness, of the well-known hymn—

"Jesus, I love Thy charming name!"

My father was much affected at hearing the letter,

and sent an affectionate message in return; but in conversation afterwards, on hearing the hymn just mentioned read to him, he made the following remarks upon it, with great clearness and energy: "I have an objection to that hymn; all those kind of comparisons about gold and jewels are, I don't say out of the question, because most of them are, in some respects, scriptural; but they don't convey any idea to me. Give me ten millions a year, compare that to Christ, it is all worthless: it is not a fit subject of comparison. His qualifications and offices and relations to us are of another kind. Then I have an objection to such very strong declarations about—'Music is not half so sweet,' and 'light not half so pleasant.' Light is pleasant to a man in a way very different from what Jesus is, and so is music: each in their way is very good; but they are not to be compared. These things rather trouble me: they set me on looking for comparisons, which convey nothing to me." On its being remarked to him, "Yes, you like to go straight to Christ as what He is—suitable to the soul,"—he replied, with peculiar energy, "Yes, there He is!—there He shines!" He soon continued, "And yet I would be very careful of running that opinion too hard, because I see that there are such Divine comparisons in Revelation." On being asked whether he meant in the Book of Revelation, or in Scripture generally, he said, "I mean the Book of St. John." He added, "Now be very careful in what I say to you of these things, because I must be careful not to mislead you." My father had very lately been diligently

reading, with much interest, the first two volumes of the Rev. E. B. Elliott's work on the Apocalypse, which was, no doubt, the occasion of this allusion to that part of Scripture. His illness prevented his proceeding with the work.

This afternoon, he was much interested in hearing of a very kind visit to the family from the Rev. George Lea and Mrs. Lea, of Birmingham; and on hearing that Mr. Lea had remarked, in reference to my father's state of mind, that we do not always look for joy, that it is peace and the assurance of faith that we must look for, my father looked earnestly and said, "St. Peter speaks of joy and peace in believing: where faith is in lively exercise, there will be that." It was then observed to him, "You have felt that formerly, but now the body affects the mind—the body presses down the soul." He replied with much emphasis, and in a tone of holy resignation, "All is with the Lord—the eternal God—the King of saints—immortal, invisible, the only wise God."

Tuesday, Sept. 24—To-day my uncle, the Rev. John Jowett, came to town, on account of my father's state; and returned with the conviction, after having had interviews with the medical attendants, that it was not likely to prove a lingering case, though he scarcely apprehended so speedy a close.

Saturday, Sept. 28—Allusion being again made to his helpless condition, my mother said, "This is a very humbling dispensation to you, but it is meant for your profit." He replied, "Yes, it is very trying; but do not any of you think that I murmur when I

express my feelings. I delight to lie at His feet, and to bear all that He is pleased to lay upon me. Pray for me, that I may be enabled to submit to His hand." She said, "We do pray for you; and I think our prayers have already been answered, in the patient submission that you feel to the will of God, which could only be given you by His Holy Spirit."

Chapman's newly-invented patent couch for invalids was this evening introduced, at the suggestion of the medical attendant, and proved a most valuable alleviation to his sufferings. We must acknowledge also, with much gratitude, the constant and unwearied attention of his medical friends, which often drew forth expressions of thankfulness from my dear father.

Sunday, Sept. 29—To-day a hymn was read to him, which he first heard last Sunday, and which he particularly enjoyed, and often asked for afterwards, "God of mercy and compassion." The last two lines particularly attracted his attention—

> "Righteousness, Divine Atonement,
> Peace and Everlasting Love."

On hearing it to-day he said, "It is a remarkable hymn: it goes from one thing to another, and is so much the exercise of my own mind—what I have passed through." After a pause he said, referring to the last lines of the hymn, "*Righteousness*, the want of it: *Divine Atonement*, the only refuge. What next?" On the line being repeated, "Peace and everlasting love," he continued, "Peace, when the conflict is over;

and what can hold up a poor sinner in the hope of heaven?" After a pause he added, "Righteousness and Divine Atonement," his memory perhaps not supplying the words "Everlasting Love."

My dear father was much more comfortable to-day; and I must confess, that I felt encouraged to cherish some hopes of his partial recovery; which, however, were soon to be checked again.

Monday, Sept. 30—Yesterday I preached on "My grace is sufficient for thee," and stated that my dear father was much supported: to this he alludes at the end of the following conversation, which passed this morning between him and one of my sisters, who had not been at church on that occasion. "When friends come to inquire after me, how do you speak of my state before God?" "That you are lying at the foot of the Cross: that you are humbly trusting that God will pardon and accept you, through His Son Jesus Christ: and that you earnestly beg all your friends to pray, that God's Holy Spirit may witness to your heart that you are accepted. Is that right?" "Yes; and that I am thankful for His great mercies. No; that I am lying in His hands, and am thankful for many mercies, but waiting for His greatest mercy, eternal life. If I were to say more than I do, I should be deceiving you. Do you say that Josiah exhorted the people from me yesterday?" "No; he told the congregation, how the grace of God was manifested to be sufficient to carry you through this illness; but I do not know the exact words." "Then desire him to tell me what he said, and that I wish him to exhort them to live close to God."

This morning my uncle, Mr. Isaac Pratt, went up to see my father; who said a few words about his own state, and expressed his brotherly affection toward him and my aunt; but he was in too exhausted a state to speak much.

He had repeatedly asked after my own little children, of whom he had always taken much notice, from their living so near; and this morning my dear wife, at his own request, brought them in to see him. He shook hands with them, and kissed them, and said, "Pray for me." "Yes," their mamma said, "they do pray for you." "Here I am," he continued, "lying here: I have lost the use of two of my limbs, but God has put it into the hearts of these kind friends round me to nurse me. Jesus Christ is my Saviour, and He is your Saviour. I have been in very great pain—almost in torture; but God has held me up in these deep waters. I might have murmured and repined; but God has not suffered me." After some pause he said, with emphasis, "Jane and James, think of your prayers: don't let them be mere words, but let them come from the heart; and pray for your dear little sister, that she may be a lover of Jesus Christ."

Tuesday, Oct. 1—One of my sisters was with him alone this morning, and he asked her to sing to him the Morning Hymn, which she did; but he found himself entirely unable to join, as he had done on two former occasions. He had even then sung more with the heart than with the voice, for they were but few and feeble sounds that he had been able to utter.

Wednesday, Oct. 2—My uncle, the Rev. Joseph Jowett, came to town yesterday, and had a short interview with my father this morning, in the course of which he told him that he was going to see Mr. Brandram. "Give my love to him," my father said, "and I hope his manly form will be preserved for many years." My uncle added, "He was very much interested, when I told him of your state: he seems to be anticipating evil days, which he says you will escape." Here my mother said, that my father had been talking of evil days since his illness; and that the thoughts of them had troubled him very much. My father, however, did not carry this on, being in a very weak state. My uncle said, "I fear you cannot think much, can you?" "No," he replied. "But then you don't feel the want of thinking: you have an abiding sense that you are in better hands." His reply was very indistinct, but it ended with, "If we lived more according to our obligations, we should be a better race of people." On taking leave, he held my uncle's hand firmly, and said earnestly, "Pray for me, that all my sins may be forgiven." "Yes; oh yes!" my uncle replied, "I doubt not that they are: they were all blotted out 1800 years ago completely," alluding to the purchase of redemption having been then actually paid.

Saturday, Oct. 5—Early this morning he sent for one of my sisters, who came after some unavoidable delay; when he said to her, "Minutes are hours to me. I want spiritual food for my soul—refreshment for my soul." He then wished to hear some of the Hymns on Sickness, in his Collection of Private and

Social Hymns, saying, "There is a long list of them." She read one on "Submission under Sickness," "The cup of sorrow welcomed;" beginning, "And shall I, Lord, the cup decline?" After hearing it, he said, "That implies an interest in Christ; that is what I want." "Oh yes," she replied, "and that you have, we fully believe: you have cast yourself upon Christ." He then with earnestness lifted up his heart in these words, "Oh Lord! my dear children tell me this; oh whisper it to my ears by Thy Holy Spirit!"

Later in the day, he desired my dear mother to read to him the last words of David. She began, "Although my house be not so with God:" he immediately burst into tears, and, when he could speak, with much emotion gave thanks to God that in this respect their case was far otherwise than David's; and spoke of our family mercies with a lively sense of God's goodness to them. She continued the verse, and believes that he was enabled to stay and comfort himself in that everlasting covenant which was all David's salvation and all his desire. She asked him if the latter part of the verse, "Although he make it not to grow," did not refer to the ungodly state of David's family. He thought it rather referred to his low state of Christian feeling and experience, compared with what the blessings of the Covenant should have produced in him. "The grace of the Covenant he had received; but it had not been made to increase and flourish in that measure that he had desired. Still the prevalence of sinful propensities, and the

weakness of faith, hope, and love, were his burden." * This interpretation quite fell in with his own feelings.

Soon after this he had a distressing shivering fit, brought on, it appeared, by exercising his mind beyond his enfeebled bodily powers; for after dozing some time, he woke up and asked us to read to him St. Peter's Address on the Day of Pentecost; to which he listened attentively, and remarked that "another such sermon never had been preached, and never would be again;" with a few other observations. The exertion was too much for him, and we were alarmed by its effects.

Sunday, Oct. 6 — At seven o'clock this morning one of my sisters sat down by his bedside, and said, "This is Sunday morning; I will read you a short Psalm;" and she began, "O God, Thou art my God, early will I seek Thee," and read through the first verse of the 63rd Psalm, when he said, "What Psalm is *that?*" She told him, and he said, "Begin it again; that exactly expresses the state of my feelings:" and as she read them, he repeated every clause with the greatest earnestness, and then said, "Be sure you sing that Psalm at church to-day." And after a few more verses out of the 142nd and 143rd Psalms, he added again, "*Just* suited to *my case*—the VERY expressions of my heart! Sing them heartily to-day;" raising his hand to give force to the expression of his feelings.

In the course of the day my sister Eliza read to him

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* Scott.

the 25th Psalm, being one which he had before felt to meet his case. The frequent "Amen," as it proceeded, shewed how much he entered into it; and when it was finished, he said, "Read that Psalm to me frequently —it just describes my state—full of conscious guilt and infirmity—weak in faith—anxious to lay hold on Christ, but not able fully to say that He is mine: that is a high attainment, granted only to godly, faithful, devoted servants of Christ."

Monday, Oct. 7—My uncle, Joseph Jowett, preached twice at St. Stephen's yesterday, and on my going into the room this morning I told my father how kind my uncle had been. He cordially assented, and asked the texts. When I repeated the morning text, "Behold the Lamb of God, which taketh away the sin of the world!" he said, "Who will have the comfort of that? Those who walk closely with Christ. Be much in prayer and communion with God."

His earnest and intense longings at this time, after the abiding witness of the Holy Spirit to his heart of his union with Christ, can only be compared with the experience of St. Paul, so forcibly expressed in Phil. iii. 7—14: "What things were gain to me, those I counted loss for Christ: &c." Often would he exclaim, "Oh to be able to say, *I* am *Thine* and *Thou* art *mine!*" —stretching forth his hand as he spoke, in the attitude of grasping. And again, in urging upon us the same object of attainment, he said about this time, "Never be satisfied with an outward profession of being His; but go into your closets, and *take hold* of Christ, and then He will take hold of you."

Tuesday, Oct. 8 — The India Mail arrived to-day, sooner in the month than usual, and brought us letters both from the Bishop of Calcutta and my brother John; but on account of my father's great weakness, and his being easily overset by excitement, we did not speak of them till the afternoon, when he introduced the subject himself, by asking if the Overland was yet come in. I gave him a brief outline of their proceedings, with which he was gratified; but he was not equal to hearing the letters read. The opening and close of his Lordship's letter were so appropriate to Mr. Pratt's situation at that moment, that they will be read with interest:—

"Simla, *Aug.* 8, 1844.

"MY BELOVED AND HONOURED BROTHER IN CHRIST—

"Your letter of March 29th reached me at Nundool May 24th, and I answer it now, lest when I am in the Plains time should fail me; and indeed we are both now so near the Vale of Jordan, that no time is to be lost in any counsel we seek or business we do." * * * *

The Letter closes thus:—

"Farewell, my beloved friend: I remember April 1798 as if it were yesterday. Oh to 'end well!'—with *increasing* faith, love, wisdom, and zeal, as our natural strength is *decreasing* —which is one of the strongest proofs of Christian grace. My best love in Christ Jesus to Mrs. Pratt and all yours.

"I am, begging your prayers,

"Your affectionate

"D. Calcutta."

This afternoon he had another shivering fit similar to the former, the violence of which gradually subsiding, he said calmly and earnestly, "He ever

liveth to make intercession for me!" On the following passages being then slowly repeated to him—"He will surely come, He will not tarry"—"Surely I come quickly, even so come, Lord Jesus!"—he added a fervent "Amen," and again sunk into sleep.

Wednesday, Oct. 9—He beckoned me close to him and said, "I am lying here, waiting for the mercy of our Lord Jesus Christ unto eternal life." To the texts—"Tarry thou the Lord's leisure:" "My times are in Thy hand"—he replied, "God give me patience to wait His time." I said, "He does give you great patience." Seeing him very low, I repeated several more texts—"Blessed are they that mourn, for they shall be comforted"—"Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me" —"They that sow in tears, shall reap in joy: sorrow may endure for a night, but joy cometh in the morning." Later in the day, knowing how useful the Lord's Prayer had often been to the sick and dying, from its being familiar, short, and comprehensive, I knelt down and repeated it slowly by his side. He had long been in the habit of repeating it over to himself slowly, on rising in the morning; and on this occasion he joined in it with peculiar solemnity.

We now approach the last solemn hour when "the earthly house of this tabernacle was to be dissolved," and the spirit of our beloved father translated to the "building of God, the house not made with hands, eternal in the heavens." We were only anticipating another restless night, of which he had had so many. The quickness and labour of breathing, and a pulse

at 96, induced Mr. Edenborough to assure me, after seeing him about nine o'clock in the evening, that a few days at the furthest must terminate the sufferings of his patient. It soon appeared, however, that he was much nearer the end than was apprehended. Early the very next morning, *Thursday, Oct.* 10th, the difficulty of breathing, attended with extreme heat, from which our dear father had suffered so much, appeared to increase. He remained perfectly conscious; and although his speech was so inarticulate, especially during the last day or two, that he could seldom be fully understood, he was now distinctly heard to be in fervent prayer, using these words, "Lord, have mercy upon me! Christ, have mercy upon me! Lord, have mercy upon me!" About half-past two o'clock the 25th Psalm was read to him, as it had been several times in his illness. He responded with a deep and fervent "Amen," through this and other portions which were read to him. At three, he asked what hour it was that struck. At half-past three the 17th Psalm, Watts's Version, was read to him. At the verse

> "O glorious hour! O blest abode!
> I shall be near, and like my God;
> And flesh and sin no more control
> The sacred pleasures of my soul"—

he raised his hand in a sort of exultation. After this, the well-known hymn—

> "Guide me, O thou great Jehovah!"

was read to him. The second verse—

"Open Thou the living fountain,
Whence the healing waters flow;
Let the fiery cloudy pillar,
Lead me all my journey through:
Strong Deliverer—
Be Thou still my strength and shield!"

seemed to draw out the emotions of his soul: with this he was probably quite exhausted, for he expressed nothing particular at the last verse, which exactly described his situation:—

"When I tread the verge of Jordan
Bid my anxious fears subside:
Bear me through th' o'erwhelming torrent,
Land me safe on Canaan's side:
Songs of praises—
I will ever give to Thee."

Soon after, his breathing gradually became more deliberate, slow, and calm; and in ten minutes more he departed, without a single struggle or indication of pain, to be for ever with the Lord. "Thanks be to God, who has given him the victory, through our Lord Jesus Christ!"

"Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." *

* The family, on a review of the solemn and affecting scene which they had witnessed, fully acquiesce in the following remarks of their relative, the Rev. Joseph Jowett, in a letter addressed to my mother on his return to Silk Willoughby:—

"* * * It was a most solemn occasion—the whole time of my visit to you. Yet the feeling of my mind throughout was less that of sorrow, than of calm thankfulness. Every turn in the progress of the event was indeed marked with mercy. Even the deep sense of unworthiness expressed by the sufferer, while it seemed to disappoint some, and was thought

His mortal remains were committed to their earthly resting place, in the Vicar's Vault of St. Stephen's Church, on *Thursday, October* 17th, amid the most marked tokens of respect from his Parishioners, who universally closed at the time of the funeral. Mr. Sheriff Hunter, the Alderman, Mr. David Allan, the Deputy, and the other Common Councilmen of the Ward, followed in coaches; and the courts and alleys poured forth their tenants, from the hoary-headed pilgrim down to the child in arms, to witness the mournful procession; which was preceded by the children of the Ward Schools, and a numerous body of clergy and friends of the deceased, including the

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thought likely to stumble others, appeared to me most natural and reasonable. Distrust of one's own self is not distrust of God—nor in this case did it lead to it. Even in the heavenly presence of Christ, Mr. Simeon anticipated for himself more of conscious abasement than of triumphant joy: and if such a view be correct, as I believe it is, the best preparation for heaven must be found in such self-abasement."

In connection with the same subject, we cannot forbear here subjoining a letter of consolation addressed to my mother by her relative, the Rev. Thomas Dikes of Hull, himself since gone to his rest:—

"MY VERY DEAR MRS. PRATT—

"I yesterday received a letter from your son, informing me of the melancholy news of the death of your beloved husband—melancholy, doubtless, as it respects yourself and family, but blessed as it respects the departed. Some persons suppose that the dying Christian should know no misgiving, no fear. A full assurance of faith, it is said, should overcome every doubt, and bring perfect peace to the soul. Perhaps thus it should be, and thus it often is; but sometimes there is a peace arising from a superficial knowledge of religion. And from long experience I am persuaded, that God gives no account of His matters to us; and very often it happens, that those persons who have looked very deeply into their own hearts, and have known the strictness and spirituality of the law of God, may be awed by the solemnities of death and the fears of approaching

Committee and Officers of the Church Missionary Society. The Funeral Service was read by the Rev. Andrew Brandram, Secretary of the British and Foreign Bible Society. Funeral Sermons were preached on the following Sunday at St. Stephen's, in the morning by the Rev. Edward Bickersteth, from Joshua i. 1, 2, and in the evening by the Rev. John Harding, from 2 Tim. i. 7; and at Islington Church, by the Rev. Henry Venn, Honorary Clerical Secretary of the Church Missionary Society, at the particular request of the Committee, from 1 Pet. iv. 10, 11. Various other clergymen made allusion to their deceased brother, and paid a tribute to his memory.

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approaching judgment. It is true that there is a fulness, a freeness in the salvation of Christ, which is calculated to overcome all our doubts and disperse all our fears: yet for a time, the views of God's eternal mercy in Christ Jesus may be obscured, and declining strength may give way to obtrusive fears, and the raging fever may prove too much for the powers of faith—ah! and for the powers of reason too: and this is the cause why the death of Mr. Bible Scott seemed to be obscured by clouds and darkness. Those little fears which seemed sometimes to obscure the visions, which faith might otherwise have opened to the view of your dying husband, are now for ever dispersed, and the Sun of Righteousness has risen upon him never, never, to set in death or darkness. You, my dear Madam, and your family, have cause to weep, but not as those without hope. The knowledge that he whom you loved is for ever with the Lord, and that you shall soon meet him in the blessed kingdom of joy and love, if it should not dry up every tear, *will soothe* every sorrow, soften the bitterness of death, and be a constant motive to tread in his steps, that where he is there you may also be.

* * * * * * *

"I am now nearly 83 years of age, and in good health, but death cannot be far off.

"May God bless you, dear Mrs. Pratt.

"From your affectionate friend and cousin,

"Thomas Dikes."

The Parishioners assembled in Vestry the day after the funeral, when

"It was moved by Mr. David Allan and seconded by Mr. Joseph Perkins, and unanimously resolved,

"That this Vestry deeply regret the decease of the Rev. Josiah Pratt, B.D., who held the important office of Vicar of this Parish for upwards of eighteen years; and they desire to record their testimony to the faithful discharge of his ministerial duties, and the deep anxiety he always evinced to promote the best and highest interests of the Parishioners, and especially of the poor: and they tender their condolence and sympathy to his Widow and Family under the great loss which they have sustained through their afflictive bereavement; and they trust that they will be consoled by those heaven-derived precepts to which he ever directed all to look in the hour of need, and that they will be cheered by the declaration of our Lord, 'Where I am, there shall also my servant be.'"

On the Friday following they gave a substantial proof of their regard for his memory, by the unanimous election of his son to succeed him in the Vicarage: and they subsequently erected a beautiful emblematical monument in the Church, designed and executed by Mr. Wyon; in which the Angel of the Everlasting Gospel is represented as preaching the glad tidings —"Believe in the Lord Jesus Christ, and thou shalt be saved"—to the Liberated African, the Hindoo, and the New Zealander; while some small figures of children are introduced below, in allusion to the Infant School which he founded in his parish. The following inscription, from the pen of the Rev. M. M. Preston, Vicar of Cheshunt, accompanies the design:—

TO THE REVERED MEMORY OF

JOSIAH PRATT, B.D.

VICAR OF ST. STEPHEN'S, COLEMAN STREET;

WHO, WHILE FAITHFULLY PREACHING THE GOSPEL IN THIS CITY,
LARGELY CONTRIBUTED TO ITS PUBLICATION
THROUGHOUT THE WORLD;—
BY SHARING IN THE COUNSELS AND LABOURS
OF THE BRITISH AND FOREIGN BIBLE SOCIETY,
AND OF OTHER KINDRED ASSOCIATIONS;—
BUT CHIEFLY AS ONE OF THE FOUNDERS,
AND FOR TWENTY-ONE YEARS SECRETARY, OF THE
CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST;
TO WHOSE OBJECTS HE UNSPARINGLY DEVOTED
THE BEST ENERGIES OF HIS BODY AND MIND,—
AND THUS, THROUGH GOD'S BLESSING,
WAS INSTRUMENTAL IN GATHERING FROM AMONG THE HEATHEN

AFRICANS, HINDOOS, NEW ZEALANDERS,

"BOND AND FREE," INTO THE CHURCH OF THE REDEEMED.

CALLED IN MATURE AGE
TO THE PASTORAL SUPERINTENDENCE OF THIS PARISH,
HE DEVOTED TO THE FLOCK COMMITTED TO HIS CHARGE
HIS RIPER KNOWLEDGE AND ENLARGED EXPERIENCE;
MAINLY LABOURING TO KNOW MORE, AND TO TESTIFY MORE,
OF "THE UNSEARCHABLE RICHES OF CHRIST."

HIS ENTRANCE INTO THE PARISH
WAS QUICKLY FOLLOWED BY THE ESTABLISHMENT
OF VARIOUS PAROCHIAL INSTITUTIONS
FOR THE RELIEF OF THE AFFLICTED AND DESTITUTE,
AND FOR THE RELIGIOUS TRAINING AND EDUCATION OF CHILDREN:
HIS SEDULOUS PROMOTION OF WHICH
WILL CAUSE HIS MEMORY,—DEAR TO MANY IN DISTANT LANDS,—
TO BE ESPECIALLY BLESSED AND HONOURED HERE.

HE RESTED FROM HIS LABOURS, OCTOBER 10TH, 1844,
IN THE 76TH YEAR OF HIS AGE.

THIS RECORD OF AFFECTIONATE RESPECT WAS ERECTED BY THE
PARISHIONERS AND OTHER FRIENDS,
MDCCCXLVII.

CONCLUDING CHAPTER.

It is not unusual for Biographers to complete their task, with a general view of the more prominent points in the character of the individual whose life and actions they have been recording. In the present instance, the Editors have preferred embodying every thing which they might wish to say, in the "Memoir" itself: more especially, as they are able to bring forward some very interesting testimonies to the worth of the departed, from abler and more impartial pens than their own; and with these they close their labours, humbly commending them to the heavenly benediction of the Great Head of the Church.

The first of these testimonies shall be a

Minute adopted by the Committee of the Church Missionary Society.

"At the Meeting of the Committee on the 16th instant, the death of the Rev. Josiah Pratt was made known to them in a Letter from his son, stating that it had pleased God, early in the morning of the 10th of October, 'to release his dear and venerable father from his earthly labours and sufferings:' adding, 'He has died profoundly humble in the view of himself and his past valuable life, yet strong in the faith of *Christ crucified*, and *giving glory to God*.' The views and feelings of the Committee, on the receipt of this intelligence, are embodied in the following Minute—

"'It is with mingled feelings of sorrow and thankfulness that the Committee record the death of the Rev. Josiah Pratt, Secretary of this Society during twenty-one of its earliest years. While the Committee cannot but sorrow at the removal from the Church below of this eminent servant of Christ, and while they deeply sympathize with his afflicted family on their irreparable loss, they would with thankfulness *give glory to God* for *the abundant grace* vouchsafed to him, and for his consequent extensive usefulness in the great cause of Protestant Missions to the heathen.

"'Called, in the providence of God, to the Secretaryship of this Society at the close of the year 1802—the third year of its existence—and holding that office till the beginning of 1824, he devoted himself unsparingly, throughout this extended period, to the advancement of its interests and objects at home and abroad. It was especially through his instrumentality, under the Divine blessing, that the friends of evangelical truth, lay and clerical, were cordially and effectively combined in promoting *the furtherance of the Gospel* among the heathen, in accordance with the doctrines, constitution, and rites of the Church of which they were attached and zealous members.

"'At the period at which this Institution was formed, so much had the obligation of every Christian Church to send the Gospel to the heathen been lost sight of, and such was the apathy and misapprehension which, in consequence, very generally prevailed, that it demanded, in no small degree, the union of the wisdom of the serpent with the harmlessness of the dove to place the claims of the new Society on a proper footing, and to guide its early course aright. For this arduous duty the late Mr. Pratt was eminently qualified. He was endowed by nature with a comprehensive mind, solid judgment, and largeness of heart. To these were added, through grace, clear and realizing views of the Gospel of Christ, as a dispensation of free grace and mercy to a world lying *in wickedness*, through the atonement and righteousness of *God's dear Son*, and a

powerful sense of the obligation to impart the blessing to those who were *without Christ in the world.* No less was Mr. Pratt distinguished by genuine catholicity of spirit, loving all that loved *the Lord Jesus Christ in sincerity,* and by a warm love for souls, which rendered sacrifices and labour to bring them to Christ light and easy. He was also a man of humility and peace; willing himself to be nothing that Christ might be exalted, and, for the very love of peace, following *peace with all men.* Yet was Mr. Pratt no temporizer, where he believed the *truth of God* to be at stake. His firmness and decision, where the interests of the Gospel of Christ and of the souls of men were concerned, were not less characteristic than his humility, candour, and charity, on all other occasions. To these qualifications were added habits of business peculiarly suited to his office; and *in labours* he was *abundant* and indefatigable. He enjoyed, withal, a cheerfulness of mind and buoyancy of spirits, which, while they lightened his toils, rendered his intercourse peculiarly attractive and instructive to those with whom he was associated in labour.

"'To the Missionaries and Students of the Society he endeared himself by his wise counsels, his quickening exhortations, and his edifying discourse.

"'His watchfulness of the movements of Divine Providence, and his faith in following them, were conspicuously displayed in his plans of Missionary operation; while his largeness of view and soundness of judgment enabled him convincingly to develope them in the Committee, and to recommend their adoption with almost invariable success.

"'Under adverse occurrences, especially with regard to the death of Missionaries and partial failure of undertakings, though he felt deeply, the firmness of his faith and the strength of his natural character sustained him in the stedfast prosecution of plans which had been carefully matured, and committed in humble prayer to the favour and blessing of the Great Head of the Church.

"'Having thus honoured the Lord by his consistent walk and abundant labours, he was highly honoured of Him in being permitted to witness the Church Missionary Society, under his guidance, steadily advancing in friends, in pecuniary means, and in varied usefulness. When he entered upon the office of Secretary, no Missionary had been engaged, and no Mission had been commenced. When he retired from his official connection with the Society, its Missions had become widely spread over the Heathen World—its Teachers of all classes had exceeded four hundred—its Scholars had amounted to upward of 13,000—and its income had reached nearly 40,000*l.* So signally had it pleased God to bless the labours of His servant in surmounting the early difficulties of the Society—in conciliating or disarming those who viewed its formation with jealousy and mistrust—in exciting a Missionary spirit in our Church—and in drawing forth the means of diffusing *the glorious Gospel of the blessed God* throughout the world.'"

The Committee, in the following March, issued an

"*Appeal to the Members of the Church Missionary Society for a Memorial of the late* Rev. Josiah Pratt, B.D., *late Secretary of the Society.*"

This Appeal states that—

"The long and intimate connection of the late Rev. Josiah Pratt with the Church Missionary Society, and the very important services which, through the Divine blessing, he was instrumental in rendering to it, have excited in the minds of the Committee, and of the Members of the Society at large, a desire to express their thankfulness to God for His blessing upon the labours of His servant, and their own affectionate respect for his memory, by permanently connecting his name with some branch of the operations of the Society. After considering different methods of effecting the object, the Committee are of

opinion that it may be most advantageously done by providing means for educating the daughters of Missionaries in an Institution to be designated 'The Pratt Church Missionary Female School.'"

A large fund is of course necessary to carry out such a scheme, which it is intended to complete with some portion of the Jubilee Collection.

The next testimony produced shall be a

Minute adopted by the Committee of the British and Foreign Bible Society.

"The devoted friends of the Bible Society have happily been so numerous as to render it impracticable for the Committee, however deeply sensible of their services, to offer a several tribute of affection to the memory of each, as each has passed away from the earthly scene of his labours. Yet they cannot receive intelligence of the death of the late Rev. Josiah Pratt, without making some record of the obligations under which the Society was laid by him, in the earlier stages of its existence, both in the way of active service and valuable counsel. Of the latter, the beneficial effects have been felt during a period of forty years; and will continue to be felt, as long as the Society shall maintain its original constitution and principles.

"For a few weeks after the formation of the Society Mr. Pratt held the office of Secretary, in conjunction with the late Rev. Joseph Hughes. This appointment was accepted by him principally on the suggestion of the late Rev. John Owen, who strongly advised that with Mr. Hughes a Clergyman of the Established Church should be associated, and the Society be thus made to bear a truly Catholic impress. From this office, finding it to be incompatible with his engagements as Secretary of the Church Missionary Society, he soon retired, when Mr.

Owen himself was happily prevailed upon to become his successor.

"To the judicious counsels of Mr. Pratt the Society owes the present Constitution of its Committee: a Constitution under which, while room is left for the admission of six Foreigners, of the remaining thirty Members fifteen are required to be Members of the Established Church, and fifteen Members of other Denominations of Christians. And the Committee think they may ask, when there has ever existed a more united or a more harmoniously-working Executive. It may be fearlessly said, that experience has proved the wisdom of the arrangement; and of that arrangement the Committee would say, *Esto perpetua!*

"If, in later years, Mr. Pratt took a less active part in the Society's affairs, the Committee knew that it was not from the want of continued interest in them. Affection—and warm affection too—was shewn to the Society, in the support and countenance which he afforded to it in various localities, and more particularly in connection with the City-of-London Auxiliary.

"The Society is not a little indebted to Mr. Pratt for the prominent share which he always allotted to it in the pages of the 'Missionary Register,'—a valuable Monthly Periodical, originated, and (till of late) entirely conducted by himself. Intelligence of the Society's proceedings was thus widely, and at the same time gratuitously, circulated through the kingdom, and even beyond its limits; while the selection of matter was judicious and happy.

"The Committee desire to offer to his widow and family an expression of their sincerest sympathy under the loss that they have sustained: but they would mingle with their regrets a lively thankfulness to God, that their late friend was privileged for so long a period to adorn the doctrine of his God and Saviour, by the example of a holy and peaceful life, founded upon the principles of the Gospel; and by his very eminent services to the cause of God, in his day and generation;—that,

moreover, he has at length finished his course in peace, without protracted suffering, and 'come to his grave in a full age, like as a shock of corn cometh in in his season.' May his sorrowing friends—may the Committee—may the whole wide circle over which he exercised a salutary influence, 'follow him as he followed Christ!' Amen."

The following is an able sketch of Mr. Pratt's character from the pen of his relative, the Rev. William Jowett. It is extracted from an Address which he delivered at the National School-room, Islington, on Tuesday, Oct. 31, 1848, when Instructions were given to several Missionaries departing to their Stations. After descriptive notices of three of the Founders of the Church Missionary Society, Mr. Jowett proceeded thus:—

"Of the fourth-mentioned, the Rev. Josiah Pratt, it may perhaps be difficult for me, as a brother-in-law, not to speak with some degree of partiality. But as he has not long been removed from among us, there are many able to confirm or to correct my testimony. He was a man all energy—grave, firm, undaunted energy; with a mind comprehensive, sagacious, sound, and practical; a mind always busy, going forth in its excursions throughout the land, and through the compass of the whole earth, ever devising good: yet, with no turn for novelties. Of the many weeds that so often spring up in the religious world, none took root in him. There were no partialities, no bye-paths, no corners in his mind: all was plain, open, and direct; tending to usefulness on the large scale. With these original qualities of the understanding was combined a power of labour truly astonishing. Work was his element: there was no *Vis inertiæ* about him; and his exertions were all so arranged in method, and pressed on with per-

severance, that it seemed natural for us to expect success in whatever he undertook. He knew well how to carry forward the theories of good and able men into practical results. Others might deliberate: he could deliberate and act too. The benefits which he conferred upon this Society, or rather, it should be said, through this Society upon the world at large, were immense. He was capable of moving or arresting the mind of large assemblies; and in our Committee he was well qualified to sway his fellow-labourers, from combining a just confidence in his own judgment with such a genuine modesty, as led him to respect the opinions and even the prejudices of other minds. And this was the more remarkable, as he was by nature vehement; but this temperament was softened down from his attaining, through grace, to an eminent degree of self-knowledge and self-command. When I entered on the office of Secretary, sixteen years ago, the only rule he gave me was, 'Never shew temper:' counsel which was fetched, I doubt not, from the depths of his own experience. Then in the qualities of his heart he was truly large, fervent, and affectionate, as all his friends could testify. He had a remarkably keen discernment, almost instinctive, of the infirmities of human nature; and a most tender compassion for its sinful weaknesses. 'I never knew a man' (Bishop Gobat once said to me) 'like him, able to ask of Missionary Candidates such plain questions without offending.' He was peculiarly reverential, and full of adoring thoughts toward his God; which gave an impressive character to all his duties, and to all his intercourse with the public and with Missionaries. He was a faithful experimental preacher, rich in doctrine, and close in practical application; eminently devout in prayer, both in the family and with his friends. Thus from his closet, his study, his pulpit, and the Committee-room, he helped with others to move the world: and, God prospering them, they did move it in good earnest. In his prayers he was ever wont to make mention of the three Persons of the blessed Trinity. He honoured the person and

work of the Holy Spirit; and the Holy Spirit put honour upon him, by blessing his labours abundantly. Though not, like Mr. Venn, the prime mover in forming this Society, yet in rearing, advancing, and establishing it, he had the chief hand. Moreover, being the youngest, he was spared longer than the other three to promote this blessed work. After the formation of the Society Mr. Scott lived twenty-two years, Mr. Simeon thirty-six, and Mr. Venn but fourteen, while Mr. Pratt survived forty-five;—very near seven times seven years. It was he who laid down this fundamental principle for the Society—'It must be kept in evangelical hands:' and in unison with this, he often, in his venerable age, expressed his alarm lest a new generation should attempt to build the Church with men devoid of spirituality."*

We cannot do better than sum up the whole with the following extract from the Bishop of Calcutta's Fourth or Farewell Charge to his Clergy, delivered at Calcutta, May 2, 1845, the day before his Lordship embarked for England:—

"You will not wonder that I could not receive, without deep emotion, the tidings of the decease of the Rev. Josiah Pratt, though at the mature age of seventy-six, and without great bodily suffering, when I inform you that he was the affectionate tutor who guided my youth, and prepared me for the University in 1798, and had continued my bosom friend from that time to the moment of his death.†

* An enlarged view of Mr. Pratt's character as a Preacher of the Word, will be found in the Appendix No. V., reprinted from the "Christian Observer" for August 1847.

† I owe indeed, under God, to him and two or three other eminent men, the entire guidance of my mind when I first entered seriously on the

"He was a man indeed. Few ever equalled him, as I think, in two respects; first, in exactly knowing his particular line of talents, and next, in employing those talents for the most important purpose, the marshalling the Mission array of our Church at a most critical moment—two of the very highest points of commendation that can be bestowed on a servant of Christ.

"He had all the general preparation most necessary for the work to which he was ultimately called, excellent abilities, good learning, deeply-seated piety, a sound judgment, extensive knowledge of history civil and ecclesiastical, and wise, and therefore very moderate views on the inscrutable subjects of the Divine purposes and the questions allied with them.

"Besides this general fitness, he possessed, also, many special qualifications for the position God designed him to fill. He had an enterprising mind, a fondness for planning schemes of usefulness, and great tact in framing designations and rules for Societies on sudden emergencies.

"Then his business-like habits, acquired in early life under his pious father, a merchant at Birmingham, and his incredible powers of application, gave him the most abundant use of all his abilities; sustained, as they were, with an Herculean

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the care of my salvation and the earnest study of theology. The Rev. Thomas Scott, the Commentator, from 1796 to 1798—then in 1798 the Rev. Josiah Pratt—next, at St. Edmund's Hall, Oxford, the Rev. Isaac Crouch—and lastly, in my first curacy, from 1801 to 1803, the Rev. Richard Cecil. These continued uninterruptedly my most intimate friends till their several deaths. But to no one was I more attached than to him, who was spared to me and to the Church the longest, my honoured brother whom we have just lost. I mention their names, though at the expense of apparent egotism, or "foolishness," as the apostle would call it, as my last solemn act of gratitude to God, and as a testimony of love to their families and descendants.

strength of constitution during the greater portion of a long life.*

"Further than this, his enlightened and most decided attachment to the United Church of England and Ireland, in all its doctrines and polity, was commingled with such a sound judgment, and such a freedom from party spirit, that he was especially suited to the post he had to fulfil; for which, indeed, the want of these particular qualities would have unfitted him.

"Then, his very place of residence and his literary taste, connecting him with the public press in London, enabled him to prepare designs for the public eye, and superintend their progress with a promptitude and skill which contributed essentially to their success, and in which no one else could have stood in his place.

"Add to these qualifications, a singular union of meekness with firmness of purpose in his character. There was no man like him that I was ever acquainted with, for an unbending mind, a fixed conscientious determination, which nothing could turn aside—and which sometimes verged, no doubt, towards excess—and yet for meekness, so that I verily believe he never had an enemy.

"He had not a particle of what we understand by assumption and forwardness. He was willing to work under-ground, and let others stand prominently forth, when he thought the end in view would be better attained. He understood when to retire from particular offices and stations as life advanced. The exact propriety of his character in this way was conspicuous. All was in keeping; he did every thing that was fit and becoming for him to perform, and nothing more.†

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* And yet he had only one useful eye during life, and that one often affected by sympathy: nineteen weeks of pain, and seclusion in a dark room, occurred at one time some years since, perhaps ten or twelve: the pressure of acute suffering was extreme.

† In this he resembled his friend, the amiable and holy Bishop Corrie.

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"Consistency in the various parts of the Christian character was the result of all this. This was a peculiar ornament of his whole long and valuable course. His friends have nothing to conceal or excuse in his history: he was a wise and downright Christian in all the branches of that high character. He was the excellent pastor of a flock and the laborious parish priest, at the same time that he was the devout and dignified head of a well-regulated family, 'having his children in subjection with all gravity.' He was the affectionate husband and the faithful tender-hearted friend, as well as the indefatigable counsellor and wise leader in every good public undertaking.*

"But it was as Founder, and Secretary for twenty-one years, of the Church Missionary Society, that my friend was best known. Here he found employment for all his particular talents, and spent his best years. How he discharged this arduous office, and worked up the Society to the state of

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"I know my defects, my dear Brethren," the Bishop used to say to those around him; "I cannot undertake such and such things; you can."

* No wonder, then, that in early life he was chosen as Treasurer and Secretary of a Clerical Society, the Eclectic, at St. John's Vestry; that he collected, for the first time, and published the valuable works of Bishop Hall and Bishop Hopkins, both of sterling merit, and Bishop Hall, inferior to none of our greatest English Divines, whether as a spiritual and practical writer, or as a theologian and controversialist; that he had prepared the way for the publication of the Polyglott Bible, and other works of that class, by Mr. Bagster and Dr. Adam Clarke; that, later in life, he found time, by incredible diligence, to publish the works of the Rev. Richard Cecil, containing those incomparable "Remains," which are only second to the works of Pascal, Lord Bacon, and Bishop Butler on like subjects; that he was the author and editor, till nearly the close of life, of the well-known and most excellent "Missionary Register;" and was also editor for a time of the admirable "Christian Observer," still maintaining its high reputation. I may add, that I esteem the forty-four volumes of this work as not the least valuable amongst my rather large collection. It has been a bulwark of our Church for nearly half a century, and especially, of late, against the Tractarians.

prosperity in which he resigned the labours of it to younger men, without resigning the care and anxiety and counsel which he could not, and did not, cast off till the hour of his death, I need not say.

"I will mention only one or two circumstances which mark his fine spirit. In the year 1819, when a Royal Letter was issued on behalf of the Venerable Propagation Society, he drew up and published an able Abstract of the Sermons delivered, during more than a hundred years, by the annual preachers, and of the chief proceedings of that great Institution. This he published in a volume entitled 'Propaganda.' It instantly became a Manual, and contributed not a little to the immense extension of that, and of the Church Missionary Society. The whole Church welcomed the gift with applause.

"Again, in 1820 and 1821, when Bishop Middleton's letter on the subject of Bishop's College, Calcutta, filled all England with joy, he was the principal supporter of the noble grant of 5000*l.*, and of three annual grants of 1000*l.* each, by the Church Missionary Society, to that fine Missionary Foundation.

"Never shall I forget with what earnestness and warmth of heart he exhorted me, when I was first coming out to India in June, 1832, to follow in the steps of my great predecessors, Bishops Middleton, Heber, James, and Turner (each of whom he considered as peculiarly qualified, in his time and order, for the circumstances of the Diocese), and to bend all my strength to support and invigorate the Propagation and Christian-Knowledge Institutions, together with those, which he knew I should continue especially to love, the Church Missionary and British and Foreign Bible Societies. This I have uniformly aimed at doing, however feebly.

"Such was the man in life; and, in the approach of death, his principles shone forth mildly and meekly, in all that penitence and humiliation for sin, all that meek and firm faith in the Great Redeemer's merits; and when descending into 'the valley of the shadow of death,' all that holy repose, without

particular joy or triumph, on his omnipotent and gracious Saviour and Intercessor, which were in exact harmony with the whole fifty years of his previous course.

"Nor do I doubt that when future generations, in India and other parts of our Missions, shall inquire, as they will, who were amongst the first Founders and Helpers in those great Institutions which planted the Gospel amongst them, the very youngest native children in the Mission Schools will lisp out the beloved name of Josiah Pratt."

APPENDIX No. I.

ORIGINATION OF THE CHURCH MISSIONARY SOCIETY.

(REPRINTED FROM REV. H. VENN'S APPENDIX TO HIS FUNERAL SERMON ON MR. PRATT'S DEATH.)

(See p. 13.)

THE Church Missionary Society having now become, in respect of pecuniary resources and the extent of its operations, one of the most important Institutions connected with the Established Church, and having been eminently blessed of God throughout its whole course, the inquiry, What were the first steps toward the formation of the Society—who were the chief promoters of the design—and what was the character of its earliest proceedings—will be one of deep interest, and may afford much instruction.

Scarcely one now remains who is able to speak, from personal knowledge, upon these points; and time will soon obliterate all the fugitive records of the facts, and will weaken our recollections of what *our fathers have told us.*

The removal of one, who was most intimately connected with the Society from its first institution, prompts us to delay no longer putting into a more permanent form the information which is still accessible, in the hope that it may form the groundwork of a more complete history of the origin of the Society, and may elicit further information upon the subject:—any such information the Committee will be most thankful to receive.

The Church of England has long borne witness to the importance of seeking, through Missionary labours, the conver-

sion of the heathen;—though in a way which, at the same time, hands down a reproachful record of the lukewarmness of her own sons. In 1701, the Society for the Propagation of the Gospel in Foreign Parts was instituted by the Heads of the Church; which, though by its charter having respect, in the first instance, to our own Colonies, yet, by its title, by its public professions, and by the voice of its annual preachers, constantly pleaded, though alas! almost in vain, for the extension of the Mission to the heathen world.

In 1709, the Society for Promoting Christian Knowledge began to assist the Danish Missions in Tranquebar; and, in the year 1728, undertook the sole patronage and support of a Mission to Madras. This Society was the honoured instrument of supporting and encouraging the labours of Schwartz and Gerické, and many other eminent Missionaries: but all were members of the Lutheran Church, and had received Holy Orders in that Church.

The Church of the United Brethren began, about the year 1733, to send out Missionaries to Greenland. In 1741, an Association was established in London to assist the work, which was soon extended to other parts of the heathen world.

But it was not till during the closing years of the last century, that any degree of zeal in the cause of Missions was apparent amongst the Christians generally of this country. At that period, however, many zealous men, both amongst the Clergy and the Dissenters, endeavoured to arouse their fellow Christians to a sense of its importance, through the means of the press, the pulpit, and concert in prayer.

In the year 1786, the Missionary work abroad was adopted by the Wesleyan Methodists as a branch of their operations, and Missionaries were sent to the West Indies.

In 1792, the Baptists established a Missionary Society, to be conducted by the members of their communion.

In 1793, the Bishop of London (Dr. Porteus) obtained, after a suit in Chancery, the management of funds left by the

celebrated Robert Boyle for the conversion of Negroes, and established a Society for that object.

In 1795, some of the Clergy usually termed Evangelical united with Dissenters in establishing the London Missionary Society, upon the principle of an union of all Denominations of Orthodox Christians. The first Meeting for its establishment was held 21st Sept. 1795. But the great body of the Evangelical Clergy could not unite in this plan; for they had, from the first, maintained, that their Missionary operations ought to be carried on in direct connection with, and under the sanction of, the Church to which they belonged; and they earnestly desired that the Clergy of that Church should be employed as Missionaries abroad.

The immediate origination of the Church Missionary Society is closely connected with the history of a Society, formed by a few of the London Clergy for religious intercourse and improvement, whose leading object was the investigation of religious truth: in reference to which design they adopted the title of the "Eclectic Society." This Society held its first Meeting 16th January, 1783, at the Castle and Falcon, Aldersgate Street, and consisted of the Rev. John Newton, Rev. Henry Foster, Rev. Richard Cecil, and Eli Bates, Esq. It afterward consisted of about twelve or fourteen members resident in London, and as many country members or occasional visitors. Its Meetings were held once a fortnight, at the Vestry-room of St. John's Chapel, Bedford Row; and it comprehended, according to its original design, two or three Laymen and Dissenting Ministers.

It is remarkable, that the original Regulations, after making a strict Rule against the admission of visitors, unless ballotted for at a previous Meeting, add, as an exception—"In case of a Missionary, or some very extraordinary case, the Rule relative to the admission of strangers may be dispensed with, upon being proposed, seconded, and carried unanimously, the same evening;"—so early had the thoughts of these excellent men been turned toward Missionary work. Among the

visitors in subsequent years, under the designation of "Missionaries," occur the names of Johnson, Marsden, Martyn, Corrie, and others.

In this Society, the questions discussed were appointed at the previous Meeting. The question appointed 30th October, 1786, is thus recorded: "What is the best method of planting and propagating the Gospel in Botany Bay?" with a view to the Rev. R. Johnson, whose company was desired for the next Meeting. The question was discussed 13th November, but Mr. Johnson was not present.

This discussion will be regarded with additional interest, when it is stated, that it was through the means of the friends of evangelical religion at this time that a Chaplain was sent out to Botany Bay;—first the Rev. R. Johnson, and afterward the Rev. Samuel Marsden, who was the father and zealous promoter of the New-Zealand Mission: and that this appointment of a Chaplain was, from the first, regarded in connection with the heathen. This will appear from the following extracts of a Letter of the late Rev. Henry Venn, 28th October, 1786:—

"I have received a letter from dear Mr. Thornton (the late John Thornton, Esq.), saying that he, last Sunday, introduced Mr. Richard Johnson to 250 of his future congregation aboard the hulk at Woolwich. Through the influence of Mr. Wilberforce with Mr. Pitt, he is appointed Chaplain to Botany Bay. With what pleasure may we consider this plan of peopling that far-distant region, and other openings connected with the heathen, as a foundation for the Gospel of our God and Saviour to be preached unto them—when a vast multitude, whom no man can number, shall call upon His name—when the wilderness shall become a fruitful field, and all the savageness of the heathen shall be put off, and all the graces of the Spirit shall be put on. Though neither I, nor you who are yet in youth (much less I who am stricken in years), shall be living on earth when this fact comes to pass, yet we shall be well informed of it above. All heaven will break forth in that song of praise,

'Allelujah! for the Lord God Omnipotent reigneth'! See what honour God putteth upon them that love Him in sincerity! To be the means of sending the Gospel to the other side of the globe—what a favour! Mr. Thornton says the Archbishop of Canterbury and Sir Charles Middleton seem much to approve of sending Mr. Johnson." (Venn's Life and Letters, p. 416, 12mo. edition.)

In 1789, February 16th, the question discussed was, "What is the best method of propagating the Gospel in the East Indies?"

In 1791, October 24th, the Rev. Melville Horne, Chaplain at Sierra Leone, was present as a visitor, and a question was fixed for the next meeting, 7th November—"What is the best method of propagating the Gospel in Africa?"

The next notice which has been discovered of any united counsel or effort on the part of the Evangelical Clergy in this cause is in connection with a Clerical Meeting held at Rauceby, in Lincolnshire, on the 6th and 7th May, 1795. The Rev. Mr. Pugh was Incumbent of Rauceby; and the Clerical Meeting was attended by the Rev. Thomas Robinson (Leicester), Rev. S. Knight (Halifax), the Rev. Charles Simeon (Cambridge).

At this Meeting Mr. Pugh stated, that the sum of 4000*l.* had been left by the Rev. — Jane (an intimate friend of the late Mr. Adam of Wintringham), to be laid out by Mr. Pugh to the best advantage to the interests of true religion; and the opinion of the Meeting was asked, whether the money might be most advantageously given to any scheme already in progress, or to any new object at home or abroad?—If to the last, "the thing desirable seems to be, to send out Missionaries." It was determined that the propriety and practicability of this suggestion should be discussed at the next Meeting.

Copies of MS. notes of this adjourned discussion, taken by the Rev. S. Knight, have been kindly furnished by his son, the Rev. W. Knight; and those taken by the Rev. C. Simeon, by the Rev. W. Carus.

It appears from these Memoranda, that this adjourned

Meeting was held at Rauceby 30th September and 1st October, 1795. There were fourteen Clergymen present: but Mr. Robinson was not one of the number on this occasion.

The discussion was begun upon this question:—"Is it practicable to send out a Missionary? and where? And how can it be done to the greatest advantage?"

After some general discussion, in which reference was made to the exertions of the Moravians for the last sixty years, and to the success of the Elland Society in educating young men with a view to the Ministry at home, the question was narrowed to the following terms:—

"Is it practicable or expedient to form an Institution for educating young men professedly with a view to their becoming Missionaries under the sanction of the Established Church?"

After some general conversation, the arguments which had been alleged on each side of the question were collected and formally stated by the Chairman of the Meeting, the Rev. S. Knight.

The arguments in favour of such an Institution were grounded upon the duty of attempting something in so important a cause; that persons educated expressly for Missionary work might be more serviceable, and have better access into the field of labour; and, at any rate, that they might be profitably employed at home, if they could not ultimately succeed abroad.

As encouragements to the undertaking, it was stated that there was reason to hope that Government would be friendly; that the Society for Promoting Christian Knowledge would give assistance; and that the Bishop of London, Dr. Porteus, had declared, in a Letter to Mr. Knight, his willingness to patronize and send out young men from the Elland Society as Missionaries to the West-Indian Islands.

On the other side of the question was urged—the great difficulty of finding proper men—the danger of their losing

their Missionary zeal under scholastic training—the questionable advantage of such special training—and that greater good could be done with the same money at home. It was also doubted whether a foreign Mission ought to be confined to the Established Church.

The further consideration of the first question was postponed to the next Meeting. It was agreed to solicit the Elland, Hotham, and Eclectic (London) Societies, to deliberate on this subject, and to communicate the result of their deliberations; and it was recommended to the members to make the subject matter of prayer.

On the 8th of Feb. 1796, the subject was again brought under the consideration of the Eclectic Society in London; the question being proposed by Mr. Simeon in these terms:—"With what propriety, and in what mode, can a Mission be attempted to the heathen from the Established Church?"

Mr. Simeon stated the circumstances connected with the legacy of 4000*l.*, and the discussion at Rauceby. There were seventeen members present, and ten took part in the discussion. The majority were not prepared to recommend any immediate measures beyond the education of young men for this special purpose, either by the Elland or some other Society. The difficulty of procuring proper men—the uncertainty of obtaining the sanction of the Heads of the Church—the fear of interfering with the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel—the need of zealous Ministers at home—were severally insisted upon. By some it was proposed, that a Memorial on the subject should be presented to the Bishops, and to the Society for Promoting Christian Knowledge: not more than two or three of those present on this occasion seem to have thought, that something more might be attempted; and that the sending of Missionaries abroad, instead of lessening the work at home, would (as the Rev. Thomas Scott expressed himself) "set things stirring—set up a spirit of prayer."

In the Manuscript Notes of the Rev. Basil Woodd, one of the Members present, a remark has been added, in his own handwriting, but of a later date than the rest—

"This conversation proved the foundation of the Church Missionary Society."

As the designation "Church Missionary" was not adopted till the year 1812, this note must have been added subsequently to that period.

Though the hopes of those who were most zealous in the cause could not but have been, in some degree, deferred by the result of this discussion, yet the subject was not dropped: it was made the matter of frequent discussion amongst the individual Members, and of prayer; and consultations were held with those who were likely to promote the scheme. Such a consultation is recorded in Mr. Wilberforce's Life, Vol. II. p. 251:—"1797, Nov. 9th. Dined and slept at Battersea Rise, for Missionary Meeting. Simeon, Charles Grant, Venn. Something, but not much, done. Simeon in earnest."

On the 18th of Feb. 1799, the subject was once more brought before the Eclectic Society.* The evening was occupied with

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* The Society consisted at this time of the

†‡ Rev. John Newton.
†‡ Rev. Henry Foster.
† Rev. George Pattrick.
†‡ Rev. Thomas Scott.
Rev. Richard Cecil.
† Rev. John Goode.
† Rev. John Clayton.
†‡ Rev. W. J. Abdy.
†‡ Rev. John Venn.
† Rev. Basil Woodd.
†‡ Rev. William Goode.
†‡ Rev John Davies.
†‡ Rev. Josiah Pratt.
†‡ John Bacon, Esq.

The Country Members were—

Rev. James E. Gambier.
Rev. Richard Lloyd.
† Rev. Charles Simeon.
Rev. Thomas Robinson.
Rev. Nathaniel Gilbert.
Rev. Robert Storry.
Rev. John Simons.
Rev. Isaac Crouch.
Rev. John Woodroffe.
† Charles Grant, Esq.
Rev. James Stillingfleet.
Rev. Edward Burn.
Rev. Henry Jowett.
Rev. William Farish.
Rev. John Pope.
Rev. Earle Gilbee.

† Present 18th of March at the Eclectic Meeting.
‡ Present 12th of April at the formation of the Society.

"a general conversation on the subject of a Mission connected with the Evangelical part of the Church of England."

On the 18th of March a question was formally proposed by the Rev. John Venn, in these terms:—"What methods can we use more effectually to promote the knowledge of the Gospel among the heathen?" Fourteen Members were present. Mr. Venn opened the discussion, by insisting upon the duty of doing something for the conversion of the heathen. He stated reasons which, in his judgment, prevented the Clergy from joining the (London) Missionary Society; and the necessity that those who associated themselves in this work should have such a community of sentiments, as to enable them heartily to work together.

He laid down three chief principles which ought to be kept in view:—

"1. Whatever success is expected must be expected entirely through the influence of the Spirit of God. His agency must enlarge the hearts of Christians: His providential guidance must lead the way and open the door. God's providence must be *followed*, not *anticipated*.

"2. All success will depend upon the kind of men employed. They must be men of the Apostolic spirit, such as Brainerd—men not careful about the things of this world.

"3. It is far better to commence a Mission on a small scale, and let it grow according to circumstances, than to make great attempts at first."

Upon these principles Mr. Venn "would not propose to raise funds in the first instance: this would be beginning at the wrong end. In order duly to acknowledge the hand of God in this work, let the following Resolutions be adopted by the Society—

"'1. That it shall be regarded as the duty of every Member of this Society, in his individual and social capacity, to admonish his people to promote the knowledge of the Gospel among the heathen.

"'2. That it be a constant petition in the prayer used at this

Meeting—and that it be recommended in our daily devotions —that God would implant in our minds a deep concern for the nations lying in heathen darkness, and make us instrumental in conveying the knowledge of the Gospel to some of them.

"'3. That each Member do seriously direct his meditation, study, and inquiry, to the best method of beginning and carrying on a Mission—the discovery of a proper place in which to begin the Mission—the proper qualifications of the persons to become Agents of the Mission.

"'4. That each Member strive to influence others in this cause, by visiting or speaking to three at least of his Christian friends, endeavouring to excite the same spirit in them, directing their thoughts to the same object, and to look out for men endued with the true Missionary spirit.

"'If it should please God, as we may well hope it will, to direct us to the proper sphere of labour, and to the selection of two or three persons of the true spirit, then, as a next step—

"'5. That this Society should take into consideration, what are the proper methods to be pursued for employing those Missionaries among the heathen.'

"One important point to be considered, respects the general character of the Mission. I think it ought to be founded upon the *Church-principle*, not the *high*-Church principle.

"Regarding the great difficulty of finding Ministers, I would rather send out Laymen, than none at all; and allow Laymen to perform many functions usually confined to Ministers at home. This practice is justified by the conduct of the Society for Promoting Christian Knowledge. If it be objected that this is contrary to strict rules of the Establishment, I reply, that I would do a great deal to keep up the Establishment, but not sacrifice the good of souls. Laymen may go out as Catechists: not to administer the sacrament; to baptize only in cases of necessity; but to instruct the people and to gather a Church. Afterward we must find a Minister: if not, get the Catechist ordained."

The foregoing account is taken from the short-hand notes of

the Rev. W. Goode: Mr. Venn has not himself preserved any record of his own remarks on this occasion.* The notes of what was said by the other speakers are, comparatively speaking, very scanty.

It will not be thought that too great prominence is given to Mr. Venn's sentiments, when it is stated that he appears to have had the chief share in maturing the incipient design; and that, after the formation of the Society, he was requested to draw up an Account or Prospectus of the Society, which was the foundation of all its future proceedings, and which will be found, on comparison, to embody many of the principles which were, on this occasion, so fully developed.

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* The following are Mr. Pratt's notes of Mr. Venn's observations, being the *only* notes he made of that important Meeting:—

Mr. Venn observed:—

1. All success in Missionary undertakings must be expected from the Spirit of God. God is to be sought on all occasions.

In proportion as the thing is important, the foundation must be laid in prayer.

God's providence must be *followed*, not *anticipated*. We must wait for His motion. If He diffuse a Missionary spirit on any to offer themselves for the work—this will be His leading.

Let us imitate herein the primitive times. The nearer we approach to the principles and manners of the ancient Church the better.

2. Success will depend under God on *the persons sent on the Mission.*

He that goes forth should be taught of heaven: should have heaven in his heart: should tread the world under his foot.

Can you *make* such men? No! God must have made them.

3. It is better that a Mission should proceed from *small beginnings!* and advance according to circumstances, rather than that we should enter upon a large scale at first.

Nature follows this rule. Colonies creep from small beginnings. Christianity was thus first propagated.

Every Mission must support itself. A large undertaking will be its own ruin—*mole ruet sua.*

These three principles Mr. Venn illustrated in (1) the Primitive spread of the Gospel; and (2) by the Missions of the Moravians.

Several of the subsequent speakers objected to the adoption of Resolutions by the Society, as not according with its character.

Mr. Charles Grant urged the founding of a Missionary Seminary.

The Rev. Josiah Pratt advocated the adoption of the Resolutions, as "breathing a quiet, humble, dependent spirit." "Let us regard ourselves as forming the Society. Let us consider to whom it would be desirable to communicate our plans. Let us not proceed to choose a Committee till we have a larger Meeting. Let some little Address be drawn up, stating our designs, and how we wish to act in following the leading of Providence. It should be known that there is such a design. Fix upon persons to write to. Must be kept in evangelical hands."

The Rev. Charles Simeon, with characteristic distinctness of purpose, and promptitude of zeal, proposed three questions—

"What can we do?—when shall we do it?—How shall we do it?"— —"What can we do? We cannot join the (London) Missionary Society; yet I bless God that they have stood forth. We must now stand forth. We require something more than Resolutions—something ostensible—something held up to the public. Many draw back because we do not stand forward. — —When shall we do it? Directly: not a moment to be lost. We have been dreaming these four years, while all England, all Europe has been awake.— —How shall we do it? It is hopeless to wait for Missionaries. Send out Catechists. Plan two years ago. Mr. Wilberforce."

The Rev. T. Scott stated the objections which he felt to the plan of the (London) Missionary Society, but hoped that good would be done. "We must not expect too perfect Missionaries."

The Rev. W. Goode urged the duty of making the attempt; the difficulties suggested only proved that there was not a Missionary Spirit abroad; "form a plan: publish it—send it to those friends who are likely to assist—and thus see what can be done."

The result of this Meeting was a general consent that a Society should be forthwith formed, by inviting a few of those upon whose concurrence in their own views they could rely; and that a Prospectus of their proceedings should be afterward prepared; and that then their plans should be laid before the Heads of the Church.

The next Meeting of the Eclectic, on the 1st of April, was devoted to the same subject, and the Rules of the proposed Society were considered and settled.

On the 12th of April a Meeting was held at the Castle-and-Falcon Inn, Aldersgate Street, "For the purpose of Instituting a Society amongst the Members of the Established Church for sending Missionaries among the heathen."

The Rev. John Venn was in the Chair, and detailed the object of the Meeting. Sixteen Clergymen (nine of them belonging to the Eclectic Society) and nine Laymen composed the Meeting.

The subsequent events belong to the history of the Society. It has been the object of this statement only to put on record the preliminary steps connected with its "origination."

APPENDIX No. II.

MR. PRATT'S DEDICATORY PRAYER AT LAYING THE FOUNDATION STONE OF THE NEW BUILDINGS OF THE MISSIONARY INSTITUTION AT ISLINGTON.

(See p. 149.)

ALMIGHTY and Eternal God—Father, Son, and Holy Ghost—Thee we adore and praise as God over all, blessed for evermore! All things, O Lord, come of Thee; and of Thine own we, Thy servants, render to Thee. We bless Thy Holy Name, that here, in this land, where our fathers bowed down to stocks and stones, the work of their hands, Thou hast caused the light of Thy Gospel to shine; and that in these distant islands, which were once dark places of the earth, and full of the habitations of cruelty, Thou hast turned multitudes from the power of Satan unto God. Notwithstanding our sins, yet such is Thy mercy, that Thou continuest among us, even unto this day, the Word of Thy Truth and the Ordinances of Thy Worship.

We confess, O Lord, with shame and confusion of face, that we have not rendered unto Thee according to Thy goodness unto us. Endued with the singular blessings of Thy Gospel, Thou gavest us therewith the solemn charge, "Freely ye have received, freely give!" And Thou hast placed, in the workings of Thy providence, a large portion of mankind under the power or within the influence of this country. Pardon, Heavenly Father, for the sake of Thy beloved Son, our backwardness and sloth in making known Thy salvation among men. Lay not to our charge the souls which have perished in sin; nor let the blood of our brother cry any more against us.

We praise and magnify Thy name, that, in these our days, Thou hast graciously stirred up multitudes in our land to seek the salvation of the heathen and of the outcasts of Israel. We thank Thee, O Lord, that Thou hast put it into our hearts to help forward the knowledge of Thy Gospel in the world.

We are met, in Thy name, to raise a habitation for Thee. Let that house, which Thy servants desire to build on the foundation now laid in Thy sight, become indeed Thy dwelling. On the seminaries and universities of our country pour the abundant grace of Thy Holy Spirit, that fit and able ministers of Thy Word may be greatly multiplied. On this and on all other places where Thy servants devote themselves to a preparation for Thy work among the heathen, let Thy special blessing abide. Prepare, we beseech Thee, in Thy gracious providence, a due supply of men, separated in Thy wisdom from their early days, who may, from year to year, enter this abode with humble and devoted hearts; and here, in diligence and watchfulness, by self-denial and by prayer, in faith and in charity, may be nurtured in sound and useful knowledge, heavenly wisdom, and holy zeal, for those labours to which it may please Thee to call them. Let all who shall enter here be such as are moved inwardly by the Holy Ghost, and truly called, according to the will of our Lord Jesus Christ, to take upon them the office of ministering Thy Word among the heathen. And grant to Thy servants whom Thou hast appointed over them, and to all who shall hereafter take upon themselves this solemn charge, the continual supply of Thy grace; that they may wisely and patiently, with meekness, firmness, and love, train up the Ministers and Missionaries of Thy Holy Word. And let Thy presence, Almighty Saviour, be ever with Thy servants who shall, from year to year, go forth from this place to labour among the heathen. Replenish them so with the truth of Thy doctrine, and so adorn them with innocency of life, that, both by word and example, they may faithfully serve Thee in Thy

Gospel, and preach among the Gentiles Thy unsearchable riches, to the glory of Thy name. Let them ever have in remembrance into how high a dignity and to how weighty an office and charge they are called. Send them forth as Thy messengers, watchmen, and stewards, to teach and to admonish, to feed and provide for Thy family, to seek for Thy sheep that are dispersed abroad, and for Thy children who are in the midst of this evil world, that they may be saved through Thee for ever. Incline them by Thy grace to give themselves wholly to their sacred calling; so that, as much as lieth in them, they may apply themselves wholly to this one thing, and draw all their cares and studies this way. By continual prayer for the heavenly assistance of Thy Holy Spirit, and by daily reading and weighing of the Scriptures, grant that they may grow riper and stronger in their ministry and labours. Though earthen vessels, yet, by the excellency of Thy power, let them convey to the perishing heathen the rich treasure of Thy Gospel. Preserve them, by Thy grace, in purity and holiness, in meekness and humility, in zeal and love. Increase their faith. Let patience have in them its perfect work. And let Thy name be glorified by their labours in the everlasting salvation of many souls.

Finally, O Lord, we humbly commend unto Thee the work of Thy servants, labouring for Thee throughout the whole world. It is not by might nor by power of man that we look to prevail, but by thy Spirit, O Lord our God. Guide all the counsels of Thy servants for the advancement of Thy kingdom. Prepare the world for Thy Gospel. O Lord of the harvest, sent forth labourers into Thy harvest. Give unto Thy servants their portion of Thy work. Let nothing be done through strife or vain glory; but, in lowliness of mind, let each esteem other better than themselves. Be Thou ever, unto the end of the world, according to Thy promise, with all who go forth in Thy name; and let it please Thee, of Thy gracious goodness, shortly to accomplish by the labours of

Thy servants the number of Thine elect, and to hasten Thy kingdom; that we, with all those who are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

APPENDIX No. III.

THE BISHOP OF MASSACHUSETTS TO REV. J. PRATT.

(See p. 162.)

"BRISTOL, STATE OF RHODE ISLAND,
"*July* 15, 1816.

"REV. AND DEAR SIR—

"Your much esteemed favour of August last has long since been received, with the books explaining the objects and proceedings of the Church Missionary Society, for which favour be pleased to accept, yourself and the Committee of the Society, my most cordial thanks. Any like benefit, in future, will be gratefully accepted; and will no doubt contribute much to the promotion of zeal and godliness in this part of the Lord's vineyard.

"It is with us a subject of great joy and thankfulness to the Father of Mercies, that the Church of England is rising in her strength, and putting on her beautiful garments; that a spirit of zeal for the cause of truth and the extension of the Redeemer's kingdom is apparently increasing within the pale of the establishment; and that your Zion is becoming the *joy*, as it long has been the admiration, of *the whole earth*.

"I herewith send you an Address to the Churches and a Sermon preached before the Clergy of the Diocese, which is no otherwise worth your perusal, than as it may give you some information of the present state of religion in this country, especially as relating to the subject of your communication.

Most gladly would we unite with you in sending Missionaries to Africa and the East; and hope that the time is not far distant, when some of our young men will be zealously disposed to engage in that charitable and interesting work. At present, however, we have not funds nor other means of doing much in any Missionary labours, not even of supplying the wants of our own country. It would scarce be credited on your side the water, what multitudes there are in these United States destitute of the Gospel ministrations: others there are, in still greater numbers, who, though not wholly destitute, are but occasionally and very imperfectly supplied by itinerant preachers, not duly qualified to teach. In any labours of this kind, and in every thing which will promote the cause of piety and godliness, we will most cordially co-operate with you, so far as our means and power will permit; and a correspondence on this subject with the Committee of the Church Missionary Society will be highly pleasing to our Churches here. The Protestant Episcopal Church is, we have good reason to believe, rapidly increasing here, not only in number, but in that which is far more desirable, inward piety and zeal for God. Religious prejudices, which have heretofore operated very much to our disadvantage, are happily diminishing, and giving place to a more catholic and Christian spirit of charity and zeal. May this spirit increase till it fills the world, and all mankind shall see the salvation of our God and Saviour.

"I have the honour to be,

"With much respect and esteem,

"Your sincere friend and brother in the Lord,

"Alexander V. Griswold,

"*Bishop of Massachusetts, Rhode Island, New Hampshire, and Vermont.*"

THE BISHOP OF PHILADELPHIA TO REV. J. PRATT.

(See p. 162.)

"PHILADELPHIA, *Dec.* 10, 1816.

"REV. SIR—

"An apology is requisite for the length of time which has elapsed since the receipt of your letter of August 19, 1815, with the valuable communications accompanying it. I have not been without grateful sensibility for the favour done to me in this instance. But the delay has been principally owing to my wish to send to you, by a safe hand, for the information of your respectable Committee, some documents, which may shew the efforts made in the Diocese under my superintendence for the advancement of the kingdom of the Redeemer. They are feeble in comparison of those made in the mother country; but we trust that the good work is on the increase. The population of the State of Pennsylvania is peculiarly unfavourable for the combination of the endeavours of Episcopalians in evangelical labours. All the large bodies of emigrants from Europe, at and ever since the first settlement of the province, were of denominations different from ours. So that although there are scattered members of our communion over the whole face of the State, it is in very few places that they are so concentrated, as to be competent in each to the building of a church or the maintenance of a minister. This evil was immensely aggravated during the revolutionary war, by there not being left any clergymen within its limits, except three of us in this city.

"The state of our Church, under the Divine blessing, has been gradually improving ever since the introduction of authority to ordain.* With the hope of furthering the same object,

* Bishop Seabury was the first Bishop in the United States. He was consecrated by three Scotch Bishops, at Aberdeen, Nov. 14, 1784, but he was the only one of the American Bishops who derived consecration from that source. The present Episcopal Church is a genuine daughter of the Church of England. The first Bishops, Dr. White and Dr. Provoost, were

we instituted a few years ago a Society, whose Constitution and Reports I herewith send. We have also, within these few weeks, organized another Society, whose endeavours are to be extended to new States westward of Pennsylvania. I enclose their Constitution, and have the pleasure of mentioning that a Missionary is already on his tour.

"It may help to give some idea of the state of this Diocese, to enclose two or three of the journals of our last annual conventions. This shall accordingly be done, and with them there will be the journal of the last triennial convention of our Church in the United States.

"I was desirous of transmitting to you the series of the Reports of our Bible Society, instituted in this city at the close of the year 1809, which was the first in the United States. An enclosed list will shew how much they have been multiplied. It appears that our stock of early Reports is exhausted; but I send the last three.

"Our Female Bible Society has also had the satisfaction of seeing their example followed in various places. Perhaps its Constitution and Reports may be acceptable, and they are therefore sent.

"I shall commit my package, with entire confidence of its safe delivery, to a very respectable gentleman of my acquaintance, John Sargeant, Esq., Representative in Congress of this City, who visits England on a public concern, highly important to the commercial interests of this country.

"I desire to present to your worthy Committee my respectful acknowledgments of their attention, and

"I am, Rev. Sir,

"Your brother and very humble servant,

"William White."

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were consecrated Feb. 4, 1787, and Dr. Madison in Sept. 1790, all three at Lambeth Palace; and from these all the subsequent Bishops have derived their consecration.

APPENDIX No. IV.

BIOGRAPHICAL NOTICES OF MRS. CHARLOTTE PRATT, WHO DIED, NEAR BIRMINGHAM, OCT. 29, 1831, AGED 54 YEARS.

(See p. 402.)

We collect some Notices of a late exemplary Christian, with the special view of stirring up and directing others. These brief records will shew in how many ways opportunities are afforded, in the present day, for the exertions of such females as have time at their command and the love of Christ powerfully constraining them, in promoting the cause of truth and charity, among them who are far off as well as them who are near. These Notices are furnished by a near relative of the deceased.

The prevailing character of our departed sister was retiring and humble; united, however, with remarkable energy and perseverance in all that she thought to be her duty—and this often when her body demanded quiet and repose. She doubtless hastened her own decay by over-exertion; but she could never be persuaded to spare herself, if any thing would thereby be thrown on others which she thought would be injurious to them.

When she entered the house of any of her relatives, for even but an hour or two, she always seemed to look round to discover who was ill, or in trouble, or wanting help; and there she was invariably found: and the more so, if there was any other society to be had which offered more attractions; for then she would apply herself to nurse the sick or relieve the burdened, that, by taking the employment of others upon

herself, she might set them at liberty for rest and enjoyment. She endeared herself, in this way, to all the young people of the family; who, by first appreciating her kindness to themselves, were led duly to estimate her character in other respects, and will long remember her example. She always used the influence thus acquired over them, in directing them to activity for the good of the ignorant and poor at home; and in the special support of the Church Missionary Society for the benefit of the heathen: the interests of that Society had, from its very beginning, lain near her heart.

She removed from Birmingham to Harborne (about three miles) for the last few years of her life. While in Birmingham, her time was chiefly occupied in assisting the charitable institutions connected with St. Mary's Chapel: she exerted herself in rendering the Missionary Association of that Congregation steadily effective; and, at the same time, set on foot and entirely conducted a similar Association at Harborne, which she maintained as long as she lived. In pursuit of these objects she would often walk miles on cold and wet winter days, and would labour hard to gain a few shillings from the neighbouring farmers; going time after time, with unwearied patience, under circumstances which would have discouraged any other person. She contributed, herself, to the Society all that she could spare; and kept up her interest in its proceedings by constantly studying its publications, so that she was a kind of living record of its proceedings. Her intervals of time, not needed for other work, were divided between knitting stockings for the poor and making small articles which she sold among her friends for the supply of a Missionary Box. She was never to be seen unemployed: if she stayed but a few minutes in a place, her work or her knitting was with her. She had interested several shopkeepers in Birmingham, who took those articles which she could not sell herself, and tried to dispose of them for her. The produce of these articles she would never put into the collection paid in under her own

name, lest it should appear larger than those of other persons; but she always put it without observation into the Missionary Box, and let it appear in her accounts as the produce of that box.

She had been particularly interested last year [1831] in the Tinnevelly Mission; and had begged of her friends, and contributed largely herself, so that she sent a considerable donation for that particular object.

After she took up her residence at Harborne, she devoted herself, most regularly, to the Sunday and Adult Schools, and to visiting the poor to the utmost of her ability, and often even when ill health or bad weather would have rendered it prudent for her to desist: nothing but a strong sense of duty would have impelled her to these exertions, which, latterly in particular, were often felt by her as a burdensome effort; but she always resisted this feeling, and ascribed it to her own torpor and indolence. She kept up these efforts all through a great part of the winter of 1830, while her health was manifestly sinking. She left home in the spring of 1831; and when she returned, in August, was so reduced as to be almost incapable of occupying herself in any way: but her interest in the poor had not diminished. She was unable to talk much: but when she was drawn out, as she frequently was, in a Bath chair, she would carry little comforts to the sick; nourishing things which were provided for herself, she would take them a part of; to some, she gave little books, which she had bought for them in London; telling them to take care of them, for they were the last that she should ever give them.

She was suffering much from extreme weakness and languor, but her patience and fear of giving trouble were remarkable; and she expressed the greatest gratitude for even common attentions, appearing to have constantly on her mind a sense of the great goodness of God to her in every circumstance of her illness, and in every act of kindness done to her by her friends. She frequently regretted that the necessary care of her body

took up so much of her thoughts; and would say, "It had not used to be so." She seemed greatly impressed with the importance of preparing for death, before sickness and weakness rendered it impossible to think. Sickness, she said, was not the time for the great work: she could read and think but little now, and she felt her mind in a state of torpor and deadness. She wished that she loved her Saviour more. She had no hope but in Him; and must come as a sinner to His Cross. When she was drawn out in her chair, she generally had with her Baxter's "Dying Thoughts," which was marked by her in many places, and was the only book that she read, except her Bible, in these her dying hours.

She exerted herself greatly, even to the last day of her life, in giving a word of exhortation to those whom she saw. She sent for several poor women; and gave to them the stockings which she had remaining of her own knitting, with advice suited to the case of each. When her danger became known, great anxiety was expressed by the poor to see her once more; and, to the utmost of her power, she complied with their request. Several came from a considerable distance, in the hope of taking leave of her; and many now bear the most affecting testimonies to her character in life, and the loss which they have sustained in her death. One poor woman observed —"She never came near us, without doing some good to our bodies and souls; and I can never forget how she begged of me, the last time I saw her, to be sure to meet her in heaven:" another said—"She was so humble—we shall never see her like again:" a third, that she felt she had lost a mother in her: and these are but specimens of the uniform testimony of those among the poor who had known her best. Even the day before her death, she was interesting herself in the case of a poor woman dying in consumption. This woman's present and everlasting concerns had occupied much of her thoughts during the last few days. She begged sheets and clothing for her; and sent a pious young woman in the parish to read and talk

to her, and begged that she would receive all that this young woman should say as a message from herself.

She had several times in the course of her illness inquired after a lady in Birmingham. On being told that she had done so, this lady observed—"I dare say she remembered seeing me not long ago under a heavy trial; and when I said to her, 'I know not whether to look backward or forward,' she answered, 'Look UPWARD.'"

Thither, indeed, her own eye was habitually directed. She steadily contemplated the public events of the day, as "signs of the times;" but, latterly, wished to hear no details, and was solicitous only for the cause of God in the world, and committed to Him the safety of those whom she was about to leave in this troubled scene.

On Thursday and Friday (she died on Saturday) she begged a friend to finish up all the little articles which she had made for the Missionary Society, that she might dispose of them before she died: some she chose out, as presents to various members of her family, for which she paid the Missionary Box as though she had sold them; and then sold the rest to her friends, and seemed to feel relief in thus adjusting these little concerns. On Saturday she delivered up her Missionary accounts to a friend, with remarkable clearness; but this was an effort which exhausted her. Her venerable friend and pastor, the Rev. Edward Burn, had, soon after, a parting interview with her; in which, after he had commended her to God in prayer, she took a marked and affecting leave of him, declaring her entire trust in the Saviour, and expressing a grateful sense of the benefits which she had for many years derived from the ministry of her friend. Mr. Burn left her about three o'clock. She soon after fell into a deep sleep, and it is not certain that she was ever afterward conscious. The power of speech, and even of motion, was gone for the last six hours, without any appearance of suffering. She drew her last breath a little before midnight, and passed into that world

of light and holiness and joy, for which the Holy Spirit had been graciously preparing her. By His Divine power she had been early brought to the knowledge of the Saviour; and had been enabled for many years to shew that the mind which was in Him was, in its measure, in her also. Tender and susceptible in her feelings, yet she always put the most charitable construction on the conduct of others; and would often reprove such as indulged an uncharitable spirit, more effectually by her silence and gravity than she could have done in words. Faithful and judicious as an adviser, she was a friend to be trusted without a fear—disinterested in no common degree—a sister "born for adversity"—sympathizing and consoling—making your case her own—and thinking no sacrifice of personal comfort too great for the relief of others.

APPENDIX No. V.

GRATEFUL RECOLLECTIONS OF A BELOVED PASTOR TAKEN TO HIS REST.
BY A LAYMAN.

(REPRINTED FROM THE "CHRISTIAN OBSERVER" FOR AUGUST 1847.)

THERE exists a great proneness in the natural heart to idolize the creature, and to forget the Creator. There is, and there ever will be, much tendency to exalt the instrument and to forget the Hand that uses it. But this evil need not stop the exhibition of the real good. It may surely be affirmed, that a most endearing relationship does exist between a pastor and his flock, and between individual pastors and individual sheep. St. Paul says, 'Though ye have ten thousand instructors in Christ, yet not many fathers: for in Christ Jesus I have begotten you through the Gospel.' And notwithstanding any occasional appearances to the contrary, the fact remains as a sweet solace, that the ministers of the Gospel are, by their true flock, esteemed very highly in love for their work's sake.

Can the Christian minister be esteemed too highly, if he be regarded as the appointed servant of the Great Shepherd, and if he be faithful and loving in the discharge of that trust? Is it wrong for a spiritually-minded Christian to rejoice that he finds the regular ministrations of his pastor to keep pace with his own need; and that, in proportion as he himself grows in experience of the corruption of his own nature—of the grace and sufficiency of the Lord Jesus—of the glory and beauty of that adorable Redeemer—of the necessity for larger, stronger efforts to perfect holiness in the fear of God,—he also perceives, by sweet communication of *public* instruction, apart from the least private or personal communion, that his minister also

speaks in fuller, warmer, intenser terms, of the same truths? Can there fail to be found between such spirits a chain of union, the links of which and the strength of which will perhaps never be recognised, till in heaven, or in future blessedness, it is made manifest, without disguise, and with perfect ability to call it the 'work of God?' The stated and periodical review of his own character and progress which a Christian takes, cannot fail to bear testimony to the effect of such a ministry. Their sentiments harmonize—the doctrines deepen in importance to their mutual appreciation—they grow up together into 'the Head.' O blessed day! when the glorious result is made manifest—when the reality of all this influence shines forth, and each can trace the Hand that has led both by a way that landed them where He himself shall feed them, who is the Lamb that sitteth in the midst of the throne; who will also lead them to fountains of living waters; and being God, shall wipe all tears from their eyes.

Such a connection did once exist between a very humble individual and a pastor of well-known worth. In vain has the affectionate heart looked out for a suitable or an adequate testimony to that excellence: other points in that character may have been more fully appreciated, this could only receive its testimony from experience. The few words that follow are intended as an expression of the deepest gratitude to God as the giver of this good, and as a memorial of grateful love towards a departed pastor. The little quotations from sermons, used as illustrations, are taken from memoranda made from memory as they were delivered, and therefore must be liable to deficiency; but still, it is hoped, they will serve the purpose.

In recalling the worth of the pastor's ministrations enjoyed for nearly twenty years, these prominent features present themselves for notice:—

I. The constant, copious, unvarying, enlarged statement of the fulness of Christ—'His unsearchable riches.' It was reckoned 'a grace given' to declare these. The theme was

felt to be, and made to be felt to be, 'inexhaustible.' The glorious truth of the divinity of our Lord often called forth deep, pious, instructive discourses: witness a course of these on Col. i. ii. in the year 1825, at St. Mary Woolnoth's.

'Hold the divinity of your Lord as you hold your life,' was the deep-toned exhortation, after statements calculated to make it take effect.

'Take it as the result of experience, that we are only happy in proportion as we believe Christ, and live upon Him.'

'The Christian is the only free man. The blood of Christ cleanses away his guilt; the grace of Christ fortifies his soul; the power of Christ calms his soul.'

'If I am conformed to Christ, I must hold all created good subservient to Him and to His service. I must receive with patience all He sees fit to lay upon me. I must bear with meekness all I receive at the hand of man. I must hold myself a sacrifice to Him of body, soul, and spirit.'

'Consider Christ as the procurer, giver, and sustainer of spiritual life. * * * He sustains, by visitations of the Spirit, constant communications by the means of grace. The Christian should never be content without the presence of Christ in ordinances.'

'When you come to die, the more habitual your experience has been of Christ, as the giver and sustainer of your spiritual life, the more naturally (as a Christian) will you be able to say, *I know in whom I have believed*, &c.; and then as a matter of *fact*, and not of boasting, to say with St. Paul, *I have fought a good fight, I have kept the faith*.'

'Expect the decay of nature. Look for it. Rom. viii. 17.'

'*He that liveth and believeth*. No faith in another world. There all is sight, all feeling.'

'Let us not follow Christ afar off, lest like Peter we deny Him.'

'Endeavour to grow in adoring love to our Saviour. It is

this which makes life pleasant, duty easy, affliction light. John xxi. 20.'

'Are we ignorant—*and we are*—Jesus is the Wonderful Counsellor. Are we weak—*and we are*—He is the Mighty God. Are we afraid of death, He is the everlasting Father. Are we in trouble, He is the Prince of Peace.'

'The Christian submits his understanding, will, and affections to the authority of Christ as Lord; gratefully accepts the salvation of Jesus; with exulting joy and confident affiance in Christ Jesus, sees the condemnation of sin removed—the dominion of sin broken—the defilement of sin cleansed.'

'The consideration of Christ leads to unbounded, grateful, immoveable confidence in Him.'

'A view of Christ in His offices of Prophet, Priest, and King, conveyed to the soul by the Holy Spirit: this is the true consolation of the soul.'

'There is no real want of the Christian but it is anticipated in the promises of God in Christ.'

'*Hear Him* in His instructions; *No man ever spake like this man.*—In His invitations; *Come unto me, all ye that labour, and I will give you rest:* rest from guilt, in my sacrifice; from temptation, in my power; from defilement, in my grace. Hear Him in His commands, His threatenings, His promises.'

II. The glory and work of the Spirit was also another topic of frequent, full discourse.

'O honour the Holy Spirit, was oft his injunction.'

'We look for the Spirit to give us all grace necessary for salvation; for all grace to exercise for the glory of God; for His presence in the exercise of that grace.'

'The Holy Spirit gives efficacy to those discoveries which He makes of the Saviour to the soul; where they are genuine, they are always practical.

'All His dealings tend to the restoration of the Divine

Image on the soul. His sacred monitions are mild and gentle; they are the still small voice.'

'The Spirit clears the mind of error, discovers the fulness of Christ, and moulds the will and affections.'

'The comforts of God never come to an unholy bosom.'

III. There was an apparent deference to the minds of the hearers, as persons able to receive and judge of the doctrine set forth. It was more like communication than dictation—in the manner of St. Paul making his address to Christians; and to them not as ignorant and indifferent listeners. This secured attention and affection.

IV. The discourses were indeed full of truth, and always contained some weighty, succinct statements which could be well remembered, and became as marks where the rest of the seed was sown. The following may illustrate this feature.

'When temporal blessings come right, they come added.'

'The rest of the covenant.' Ps. cxvi. 7; Heb. viii.

'*Rest* for the understanding. *All shall know me.*'

'Rest for the conscience. *Your sins and iniquities will I remember no more.*'

'Rest for the will. *I will put my laws in their mind.*'

'Rest for the heart. *I will be to them a God, and they shall be to me a people.*'

'*Sin* disquiets the *conscience*. *Discontent* disturbs the *will*. *Doubts* perplex the *understanding*. *Distrust* troubles the *heart*.'

'Bring every imagination, every thought, every feeling, every word which falls below the high standard of Christian charity, to the *mercy* of God for *pardon*, and to the *grace* of God for *renewal*.'

'Look for grace to keep the heart open; for though opened *once* by the *power* of Divine grace, its natural tendency is to *close*.'

'We do not come to the knowledge of our duty by chance; we must study what it is.'

'We want power in addition to motive. Faith is power;

for faith leads to prayer. A man of faith will be a man of *prayer*; and a man of prayer will be a man of faith.'

'The Christian in the warmest exercise of his affections has his judgment in full sway.'

'The perfection of our being on earth is to do the will of God, as the angels in Heaven; and to bear the will of God, as the angels would bear it if they were upon earth.'

'Patience is to stay as long as God says *stay*; to bear as long as God says *bear*; to come when God says *come*.'

'The Christian's day is too short, his night too long. The Christian has *no allowed* season of listlessness and torpor.'

'*Be ye stedfast*, in *principles*, as opposed to *error*; in *profession*, as opposed to *wavering*; in *piety*, as opposed to *worldliness*.'

'The Christian's most holy times are his most painful times. He is at his best when he has most conflict.'

'Be more in earnest about the object of faith than faith itself.'

'The awakened heart lies open to Divine visitation, and beats in unison with the Divine will.'

'Holy acts become holy habits.'

'No strength of nature can sustain us in spiritual conflicts, nor any weakness of nature prevent our victory. The holiest souls feel the conflict most.'

V. A constant injunction and reference to *closet* duties.

'Be in the habitual practice of retirement.'

'It should be your daily habit; and resorted to under special difficulty. There in your closet study the Word of God; and by meditation endeavour to see the majesty and mercy of God. By prayer call down the grace of the Holy Spirit, that you may have fellowship with the Father and His Son. Having boldness to enter, and having an high priest over the house of God, *draw near*; and with a heart sprinkled from an evil conscience, seek inward holiness, and obtain grace for grace. Thus will filial fear and holy love fill your hearts. The Divine

Majesty will inspire the one—the Divine Mercy will cherish the other.'

'This is the happy life of a Christian.'

'What are your wants, hindrances, difficulties, sorrows, cares? Who are your enemies? What are your desires, plans, purposes? Bring all in believing prayer to a God in covenant, faithful to His promises. 1 Thess. iii. 11, 12.'

'Value the Holy Scriptures more highly, study them more diligently, follow them more closely, diffuse them more zealously.'

'Keep on your way intelligently, willingly, thankfully.'

'Pantings after holiness, and watchings after conformity to Christ, are the surest indexes of real communion with Christ.'

'Here is the perfection of prayer—importunity with submission.'

'We receive the Scriptures in their fulness, for there is no more to be added. We receive them in their simplicity, for we take no comment as authoritative. James i. 21.'

'The sincere Christian's inquiry is, How shall I read the Word of God with the most profit? How shall I be delivered from that self-seeking which perverts my judgment?'

'Let nothing come between you and your closet.'

'In the closet, faith gives the brightest evidence of things not seen, the liveliest subsistence to things hoped for.'

'We retire to have communion with our Father.'

'We retire that our souls may be opened to the gracious influences of the Holy Spirit.'

'The feelings of the Christian are wrought in his closet. There, in the open face of Jesus, beholding as in a glass the glory of God, he is changed into the same image.'

'Is not this Divine employment? Brethren, do you flag in this pursuit? Do you sometimes find it irksome? Then seek Divine renewal.'

VI. There was much uniformity in the discourses; all solid

truth, well wrought out. If the hearer felt a difference, he was sensible it was in himself, not in his minister.

VII. Much might be added on the calm, dignified mode of delivery, and the good taste exhibited in the expressions. The Word of God was never heard to be called by any other name than that, or the Scriptures. Even the word 'Bible' seemed to fall short of the reverence, which the mind was ready to pay to this precious revelation of the will of God. And these things are of importance. Do not those who deal most closely and really with Divine things, speak of them in terms the most sacred and refined? And this personal association with Divine realities produced the effect of an 'unction' which was manifest. 'Ye have an unction from the Holy One, and ye know all things,' was a text often applied by this pastor to the flock of Christ; and they who heard him felt the same was true of their pastor.

VIII. There was an interesting mode of exhibiting Scripture characters. Abraham, Jacob, Joseph, David, Peter, Jonah,—all seem to have been set forth by him with a touch that was his own, and thus rendered familiar and dear as if they were our brethren,—our well-known friends.

> 'Beneath all St. Peter's apparent self-abhorrence there lurked much unmortified self-complacency.'
>
> 'The Apostle was left to himself, to humble the man; was recovered, to exalt the Saviour.'
>
> 'Brethren, all sin is unnatural to that state into which grace brings the regenerate soul.'
>
> 'Well did Peter learn the lesson, *Be sober, be sober.*'
>
> 'There is no encouragement to sin in the history of such characters as Jonah and Samson: the one an example of the sins of the flesh, the other of the sins of the spirit.'
>
> 'Had Jonah been a hypocrite, we should not have been so much surprised. How soon he forgets his vows. How his besetting sin returns upon him. The filthiness

of the spirit is far more dangerous than even that of the flesh.'

'The little maid was as much appointed to tell Naaman of Elisha, as Elisha was appointed to cure Naaman. The parents of this maid would doubtless have rejoiced had they known what good she was raised up to do.'

IX. There was an interesting application of Divine Truth to the various relations of life, and to providential events; and there were cheering views of the future days of the Church of Christ. Each opening year had its address to heads of families, to children, to females, to friends, to married, unmarried, to servants.

The following extracts may illustrate these points:—

1. Micah vi. 9, *The voice of the Lord crieth in the city;* a Sermon on the state of our beloved country, 2nd Jan. 1831.

'The three national sins charged upon Israel, chargeable upon us, viz.:—

'National Ingratitude, see verses 3, 4, 5.
,, Ignorance, ,, 6, 7, 8.
,, Injustice, ,, 10, 11, 12.

'Without national piety we cannot expect national blessing. If we are not humble believers, we are wicked Achans. The balance seems at this moment to be trembling in the scale, whether the prayers and intercessions of the righteous, offered by an Almighty Intercessor, shall avail to avert the threatened judgment; or whether, like the intercession of Abraham of old, they fail from the amount of ungodliness prevailing.'

2. The coming of Christ in the kingdom of grace!

'Valleys of all that is mean, low, and sensual, exalted. Mountains of proud thoughts brought into subjection to the obedience of Christ. Rough and tortuous paths of prejudice and habit straightened and made smooth. The signs of the times argue its near approach. Diffusion of useful knowledge; reformation of religion; revival of

learning; sound principles of practical liberty; colonial power; co-operation of foreign powers; rise of useful institutions.'

3. On female duties.

'Take the characters of holy women as found in the Scriptures. As a wife, imitate Sarah; as a persecuted woman, look at Hannah; as a friend of the poor, look at Tabitha; as a devout Christian, look at the Virgin Mary, who though she was once repulsed for intruding her own feelings, nevertheless returned to that pious pondering in her heart of the doctrines and teaching of her blessed Son; as a helper of the Church, look at Phœbe; as an aged woman, look at Anna. Whence all this?—*We are created in Christ Jesus unto good works.* There is an expression in our Communion Service which seems to carry further than is usually conceived, the idea of that course of good works which is appointed for the Christian. It occurs in the prayer of the Post Communion, "And we most humbly beseech Thee, O Heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in." As if it would refer to those duties which are connected with our respective situations in life. It is our duty diligently to inquire for and faithfully to fulfil those duties peculiar to our providential circumstances; in so doing, you will find sufficient to employ your head and heart and hand from morning to night. If you are at all conscious of listlessness, or find time tedious, you may be quite sure that your heart is not right in the sight of God.'

And now, to conclude this very incompetent Memorial, two Memoranda of Sermons shall be given, which may afford a specimen of their general character.

" 'Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.' Isa. xxvi. 3.

"There is in Jeremiah xvii. 5, 6, a striking passage to illustrate the one before us, 'Cursed be the man who maketh flesh his arm,' &c. 'Blessed is the man that trusteth in the Lord.' This is the testimony of God's Word from beginning to end. The purposes and promises of God toward His Church are constantly unfolding. The chapter is the Prophet's song of praise, in contemplation of the final triumph of the Church over the world. Babylon was the old enemy of the Jewish nation: what we read concerning it is still highly interesting;—there she lies, desolate and ruined, a type and pledge that the New Testament Babylon shall in like manner come to nought. Observe—

I. The character of those spoken of, They stay upon God.
II. Their privilege - - - - - - Perfect peace.
III. Their duty - - - - - - - To trust.

This staying upon God is a brief delineation of the Christian character; his thoughts, imaginations, every plan which his heart suggests, in all these he stays upon God; all centres in Him. There are certain marks of staying upon God. 1. With the understanding; an intelligent recognition of what God is, and what we are. (Exhortation to those who call upon God in sickness and danger, in a blind ignorant dependence, not knowing themselves nor Him. Many such call and are not heard. Prov. i.) The Christian stays upon God as a humble penitent. 2. With sincerity (Isa. xlviii.; l. 12.) we must kneel to obtain this spirit. 3. With entireness. A turning away from the creature. The creature is at hand; the friend—the minister. Sense sees the creature. Faith uses the creature only as an instrument to lead to God. (Isa. xxxi.) Woe to them that go down to Egypt. Egypt might help if God pleased; but such helps are mean in themselves. It is with unfeigned simplicity that we must trust. There must be no evil heart of unbelief in departing. It must be a sincere return.

Hosea xiv. is a true picture of this sincere, discerning, undivided staying upon God. 4. It must be with faith. All the attributes of God are engaged on our behalf; what the Divine wisdom sees fit, Divine love is ready to bestow by the working of Divine power. In all His ways such an one acknowledges God. His dangers and afflictions drive him closer to his God. (Ps. lvi. 1.) He lays his most secret inmost soul before God. God grant we may know more of this character.

"II. The privilege. Peace, peace, (in Hebrew, intensity by reduplication,) all possible peace. What a true believer may need at any time. Peace here, peace there, peace now, and peace for ever. For his personal comfort he shall have peace; with his brethren, peace; with the world around, peace; in doubt of mind, peace; peace in the soul. Conscious guilt disquiets the mind till God speaks pardon. This is His own prerogative, 'I create peace;' (Isa. lvii. 19; Heb. xiii.) Peace around, in the circle closest round, and in the next to it. (Rom. xii.) If it be possible, live peaceably with all men; peace with fellow-Christians, peace as to the world. Jesus is the Prince of Peace; the Christian leaves all to Him. He rests upon Him: 'O how shall I weather the storm; how shall I pass through the deep waters?' His God is with him. (Isa. xliii. 2.) His hand upholdeth him. With St. Paul he says, 'I know in whom I have believed, and I am persuaded that He is able to keep that which I have committed unto Him. There is an inheritance incorruptible, undefiled. He is faithful that promised.' As he commits personal concerns to God, so also those of his soul. This offers no encouragement to a heedless walk; we must commit our souls in *well doing*. All this privilege is holy; it is only as the Christian cleaves to God that he knows this peace. Ps. lxxxv. 'I will hear what God the Lord will speak. He will speak peace unto His people, that they turn not again to folly.' Ps. lxxxix. 'If my children forsake my law,' &c., 'I will visit their transgressions with a rod.' We are kept by a continual act of Divine power; by the

power of the Holy Spirit calming the perturbations of the soul. The Spirit of Peace speaks peace among brethren. The Holy Spirit restores and renews. The Lord God is a sun and shield, to revive and cheer, to protect and defend. There are numberless causes of distress which press upon the soul; the Holy Spirit assures the heart under these, by assuring it of the Divine wisdom and love, by bringing home the assurance that not a hair of his head shall perish, by shewing him that all things work together for good to them that love God. See Aaron, 'He held his peace;' and Ps. xxxix. 'I was dumb,' &c. This peace is continued to believers in the exercise of faith; not for the merit of faith; there is no merit in faith, it is the gift of God; yet certain blessings are promised in connection with lively actings of faith. 2 Chron. xiii. 12. 14; xiv. 11. Ps. lxxiv. 12—'O Lord God of hosts, blessed is the man that trusteth in Thee.'"

"III. The duty enjoined. To trust in the Lord. What is the miserable state of that man who does not trust? Almighty strength is engaged against him. Without this dependence men are driven to extremities leading to everlasting burnings. * * * * 'As a hen gathereth her chickens, so would I gather you.' It is His own invitation and command, Tell me your state, and I will give you a promise; nay, further, tell me your state, and I will give you a command. Every promise is a gracious command. Trust in the Lord at all times; let no time weaken or limit this trust. This trust is founded on Almighty strength. He can deliver without means, with means, or contrary to means. The weakness or power of enemies has nothing to do with it."

"*Fragments of another Sermon from memory.*

"'The Spirit helpeth our infirmities.' Rom. viii. 26.

"There is one union above all unions, 'The God Man;' Jesus Christ, uniting in His own person the human nature with the Divine, becomes the object of adoration to angels and

saints. The next most intimate union is that of the Holy Spirit with the heart of the believer. This gracious aid within us is the subject of the text. Hope, patience, and prayer sustain the life of the soul. If we set up idols in our hearts—and there are multitudes of such—we shall inevitably perish. The Spirit is the helper of the Christian. We are children in knowledge and grace. Even the father in Christ, in respect of what he will be, is a child. Our infirmities are beyond the reach of human help; they are intended to send us to God in *direct* prayer. The heart of our High Priest is ever open, and his hand open to bestow. Christ's heart is on earth; Christ is your gracious guest. What is the help afforded? He puts us upon right petitions in a right spirit; this is perfect prayer. The intercession of the Holy Spirit is as necessary as the mediation of Christ. What a mystery is here! He strengthens faith; He places the Word with power before the mind; He quickens the affections; He gives assurance of our interest in the Covenant; He directs the judgment, inclines the will to acquiesce, and *keeps* down the ever-rising desires of evil. He awakens holy desires; He kindles hope; He works patience. Hope and patience mutually strengthen each other; 'Ye have need of patience.' He purifies the motives; He assures the soul; causes it to cry, Abba, Father, in earnest, realizing sense of danger; and by His help, and support, and union, the soul in *secret fervent* prayer finds *every petition running into praise!* As to worldly concerns, in matter and in manner, the Spirit dictates, 'Guide me with thine eye.' As to the soul's concerns, all that is necessary for your usefulness on earth, or your preparation for heaven, will be granted; but neither dictate the time nor the means. As to the manner of asking, how closely do our selfish motives cleave to us. Let us ask with a single eye to God's glory; and then, and then only, do we ask aright. Study to have your conscience always well informed, and then without reluctance obey its dictates. The comforts of God never come to an unholy bosom."

And now this beloved pastor rests from his earthly labours; but his works follow him. His character is wrought out in that of many now living; the texts of his sermons, as they recur, revive the remembrance of his sentiments. And, thanks be to God! his place is supplied; for the good Shepherd still lives, and He never leaves His flock without a witness for Himself. It is thus He fulfils His own promise, 'Lo! I am with you alway, even unto the end of the world.'

May this Memorial tend to gladden the hearts of devoted pastors, and to promote the strength of the bond which unites their flock to such, till all issue in a glorious union with Him who laid down His life for the sheep.

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